

ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1924-25.

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ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1924-1925.

PART I.

OFFICE ROUTINE.

During the year 1924-25 for which the subjoined report is presented Mr. C. R. Krishnamacharlu, the Senior Assistant of the office, who had been appointed to officiate for Mr. K. V. Subrahmanya Ayyar as Assistant Superintendent for Epigraphy in the office of the Government Epigraphist for India, Fernhill, from the 8th March 1924 reverted to his permanent appointment on 14th June 1924. During his absence gradual promotions were given to the members of the staff.

2. Mr. G. V. Srinivasa Rao, the Junior Assistant, was granted leave on average pay for one month and two days with effect from the 20th December 1924. The Kannada Assistant, Mr. N. Lakshminarayana Rao, had similar leave for two days from the 15th October 1924 and for eleven days from the 13th December 1924. The Telugu Assistant, Mr. A. Rangaswami Sarasvati was granted leave on average pay for one month and 15 days from the 4th November 1924, and Mr. P. Visvanatha Ayyar, Photographer, for three days in December 1924.

3. Mr. G. V. Rangarajayya, the Tour-clerk, had leave on average pay for two months and eight days from the 16th October 1924 and for five days from the 6th January 1925 and leave on half average pay for three months and ten days from the 11th January 1925. The Clerk-typist, Mr. K. Somasundaram Pillai, had similar leave for twenty-four days from the 7th May 1924, and for one month and twenty-five days from the 3rd September 1924 and leave on medical certificate for three months in continuation.

ASSISTANT SUPERINTENDENT'S TOUR.

4. During this year I could not, owing to certain exigencies, tour for more than one month and a half. Having left Madras on the 18th November 1924 I proceeded to the Tanjore district to examine certain villages from which reports had come of the existence of important inscriptions. But I had to return to Madras, all of a sudden, to have an interview with the Hon'ble Sir B. N. Sarma, *Kt.*, C.I.E., Member for Education, Health and Lands, Viceroy's Executive Council, in connection with certain questions relating to this Department. I left headquarters again on the 14th February 1925 and returned to Madras on the 11th March 1925 after examining certain monuments and epigraphs in Tanjore and Kumbhakonam, relating to the Mahratta rulers of Tanjore. Under my direction my Photographer took photographs of the old oil paintings of those kings preserved in the palace at Tanjore and also of the marble statue of Sarfōji-Mahārāja set up in one of the durbar halls facing the 'Sarasvati Mahal' Library which was founded by Sarfōji himself. These paintings represent the following kings :—

Shahājee (I) (Śahāji-Mahārāja).
Śivājee (I) (Śivāji the Great).
Śambhājee (Śambhāji).
Ēkōji A.D. 1676-1683.
Shahājee (II) A.D. 1684-1710.
Sarfōjee (I) A.D. 1711-1728.
Thukkōjee A.D. 1729-1735.

Bāvā-Sahib A.D. 1735-1736.
Pratāpasimha A.D. 1741-1764.
Tulajā Mahārāja A.D. 1765-1787.
Sarfōjee (II) A.D. 1800-1832.
Śivājee (II) A.D. 1833-1855.
Amarsimha Mahārāja A.D. 1783-1799.

These will be utilised in my forthcoming monograph on Sarfōji's long inscription in Mahratti noticed on page 120 of my last *Annual Report*. The photographs taken in this connection are noted as Nos. 863 to 868, 870 and 872 in appendix C below.

5. While camping at Tanjore my attention was drawn to a copper image preserved in the Brihadīśvara temple at the place, bearing in modern Tamil the inscription ' *Periyakōyil Rājārājēndra-Chōla-rāja* ' on the pedestal. Though the figure is cut with the features and dress of a king the alphabet of the inscription thereon does not warrant its assignment to the Chōla times. This has been photographed (vide page 81) and also briefly noticed in Part II under the Chōla section. A photograph of the Schwartz memorial marble tablet in the church at the Śivagaṅga tank at Tanjore has also been taken.

6. After finishing my work at Tanjore I sent the Photographer to Sāluvanāyakaṇṇattānam to take photographs of the very interesting structure called the ' Manora Buildings ' which was also the work of Mahārāja Sarfōji. The Collector of Tanjore invited my attention to the existence of this structure with inscriptions. I personally visited Sāluvanāyakaṇṇattānam and secured the epigraphs. In my last *Annual Report*, page 121, paragraph 69, I have stated that two columns bearing the same inscriptions were erected by Sarfōji-Mahārāja, one at Sētubāvāsātram and the other at Paṭṭukkōṭṭai. The column referred to as existing at Sētubāvāsātram is identical with the one at Sāluvanāyakaṇṇattānam which is very near the former village. Paṭṭukkōṭṭai which was examined by me this year contains no column and Mr. Sewell's information is therefore wrong. The question of conserving the above mentioned monument is now under the consideration of the Government.

7. After visiting a few villages in the South and North Arcot districts I returned to Madras on the 11th March 1925. My personal collection for the year numbers 60 epigraphs which have all been reviewed in this Report.

TOURS OF THE ESTABLISHMENT.

8. The Senior Assistant, Mr. C. R. Krishnamacharlu, did not go on any long tour. He accompanied me to Tanjore on the 14th February 1925 and returned to Madras on the 22nd of the same month after examining with me some monuments and epigraphs of the place. The Junior Assistant, Mr. G. V. Srinivasa Rao, who left Madras on the 13th February 1925, was in camp till the 9th April conducting the villagewar survey of a portion of the Mayavaram taluk in the Tanjore district. His entire collection which has been included in this report comes to 115 inscriptions. Mr. V. Venkatasubba Ayyar, the Tamil Assistant, also conducted a similar survey of another portion of the same taluk during the period 16th January 1925 to 5th May 1925. His collection comes to 188 inscriptions and has also been included in this Report.

9. A few remarks may be made here on the condition of certain important temples in this taluk and what damage ignorant vandalism has done to the epigraphs in those temples. The Mayūranāthasvāmin temple at Mayavaram is under repair. Inscriptions in this temple have been copied in previous years ; but no trace of them is to be found now. The Vishṇu temple with inscriptions at Maṅgaṇallūr was dismantled and with its stones has been constructed a Gaṇēśa temple. So many of the inscribed stones of the original temple are now lost that from the existing stray ones nothing connected can be made out. The Adityāśvara temple with inscriptions, at Pērāvūr is in a dilapidated condition. Some of its inscribed stones have been removed for building an Ayyaṇār temple in the village. The ancient Gōmukṭīśvara temple, in the village of Tiuvāduturai has been repaired recently but all the inscribed stones have been misplaced. At Maṇṇārgudi, in the Tanjore district, which was visited during the year, the work of devastation has gone so far that none of the inscriptions in the temple of the place copied already in 1897 could be found now in full. In the light of these facts, it appears necessary that some effective steps are taken by Government to ensure the safe, preservation of all the old and important epigraphs of the country. In many instances the Collectors of districts are not able to inform this office of the proposed repairs for want of timely intimation to them from their subordinates or the trustees of the temples.

10. The Telugu Assistant, Mr. A. Rangaswami Sarasvati, left Madras on the 11th February 1925 and returned on the 21st March after examining eight villages left over last year in the Rayadrug taluk of the Bellary district and conducting the villagewar survey of 48 villages of the Kudligi taluk of the same district. The Kannada Assistant, Mr. N. Lakshminarayana Rao, who left Madras on the 12th February 1925, also worked in the same taluk till 2nd April 1925 conducting the epigraphical survey of 71 villages of the taluk. Their entire collection which has been utilised for the Report comes to 56 inscriptions. At Ammankēri and Maraba in the Kudligi taluk have been copied three inscriptions which are in doubtful characters. Some of these look like Vatteluttu alphabets, but this is only a seeming resemblance. These are registered as Nos. 303, 324 and 325 of appendix B

THE YEAR'S WORK.

Publication.

11. My *Report* for the year 1922-23 was finally issued in May 1924. The manuscript matter for the *Report* for the year 1923-24 was sent to the press on the 4th June 1924 and subsequently the proofs in convenient batches. The final advance copy of the same was submitted to the Director General of Archaeology in India through the Government Epigraphist for India on the 15th December 1924 and the final proof copy of it was sent to the press on the 14th March 1925 for being struck off. A summary of the epigraphical work accomplished by this office during the year 1923-24 for review in the Director General's Annual was submitted to the Government Epigraphist on the 19th July 1924 and a shorter summary of the salient features of the work turned out during the same year for review in the Presidency Administration Report was submitted on the 22nd October 1924. The *South-Indian Inscriptions*, Volume IV (Texts), material for which was partly prepared in this office and forwarded to the Government Epigraphist as stated in paragraph 15 of my *Report* for the year 1922-23, was issued during the year under notice.

12. Corrected galley proofs of the article on the Nala inscription at Podagadla in the Jeypore (Vizagapatam) State by Mr. C. R. Krishnamacharlu and manuscripts of articles on the copper-plate grant of Venkata I (No. 9 of 1921-22) by Mr. G. V. Srinivasa Rao, on the Kāp plate of Sadāśivarāya (No. 8 of 1921-22) by Mr. N. Lakshminarayana Rao and on the Penukaparu grant of the Eastern Chālukya king Jayasimha II by Mr. C. R. Krishnamacharlu were forwarded during the year to the Government Epigraphist for publication in the *Epigraphia Indica*. Requisitions from private parties for copies of transcripts have been received in their usual number, and complied with during the year under report. Some scholars also visited the office to make personal consultation of transcripts or impressions of inscriptions and books from the Office Library. Applications for photographs had also come in during the year as in previous years. Among those that visited the office for personal examination of the albums and selection of photographs were Rev. Robert Zimmerman, S.J., Ph.D., Professor of Sanskrit Literature, St. Xavier's College, Bombay; Dr. A. K. Coomaraswami, Keeper of Indian and Muhammadan Art, Museum of Fine Arts, Boston (Mass.) United States, America; Mr. G. V. Sitapati, B.A., LL.B., Lecturer in History, Rajah's College, Parlakimidi, and Dr. Phil. William Cohn, Assistant, State Museum, Berlin. The Director of the Indian Research and Information Bureau, Allahabad, was supplied with a list of photographs of historical importance.

Collection.

13. Owing to the unavoidable delay in the issue of the *Report* for the last year the annual tours of the office could not be taken up before the beginning of 1925, and hence my assistants and myself remained in camp only for about two months in the year. The total collection for the year comes to 420 stone inscriptions which have been secured from 279 villages visited in all during the year.

14. Of the 19 copper-plate grants which have been reviewed in this *Report* the most important ones are the Śālaṅkāyana records (Nos. 1 to 3 of appendix A); detailed remarks on their historical value will be found in Part II below. Of the rest those belonging to the later Eastern Chālukya king Vijayāditya, found at Ryāli in the Godavari district and the grants belonging to the Eastern Gaṅga kings Vajrahasta and Anantavarman Chōḍagaṅgadēva have their own contributions to make to our knowledge of the history of these dynasties. No. 15 of appendix A which belongs to Harihara II of the first Vijayanagara dynasty is of value as it shows that the king was a devotee of the Śaiva teacher Kriyāśakti who was however catholic enough to advise his royal disciple to endow the Viṣṇu temple of Vīra-Nārāyaṇa along with the Śaiva temple of Tryambakēśvara at Gadag.

15. Seventy-nine photographs were taken during the year and one drawing has been made of the plan of the 'Manora Buildings' referred to in paragraph 6 above, from the original which was borrowed from the Receiver of the Tanjore Palace Estate, Tanjore.

Conservation.

16. An old stone slab with inscription of date Śaka 820 (No. 452 of 1924) found built into the pavement in the *gōpura* of the temple at Tiruchchāṇūr in the Chittoor district has been removed by the Mahant of Tirupati at my suggestion, from its original place where it was subject to constant treading over by the pilgrims. His Holiness has also kindly promised to secure in proper places such other inscribed stones as are found in unsafe places or positions, thus setting up a good example worthy of being followed by the managers of other ancient temples.

Two sets of copper-plates belonging to the early dynasty of Śālaṅkāyanas (Nos. 1 and 2 of appendix A) referred to above, and a set of plates belonging to the Eastern Chālukya king Jayasimha II (No. 4 of 1923-24) were purchased at my instance by the Government Museum, Madras, during the year.

Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy for the year 1924-25.

Expenditure.

	RS.	A.	P.
Salary of the Assistant Archæological Superintendent for Epigraphy.	6,354	13	0
Pay of the Establishment	12,637	10	0
Travelling allowance of the Assistant Superintendent ..	499	3	0
Travelling allowance of the Establishment	1,869	3	0
Contingencies of the office	6,011	5	0
Supplies and Services	546	15	0
Total ..	27,919	1	0

Receipts.

By Sale of Photographs RS. A. P.
5 0 0

Return of Stores of this office for the year ending 31st March 1925.

Name of articles with description.	Balance on 1st April 1924.		Received during 1924-25.		Total of (2) and (3).		Written off during 1924-25.		Balance on 31st March 1925.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		RS. A. P.		RS. A. P.		RS. A. P.				RS. A. P.	
Watson and Son's full plate camera with six slides, one Voigtlander lens with six diaphragms, one view-finder, one tripod stand and one Bush Rapid Applanet lens.	1 set	550 0 0	.. ..	.. ..	1 set	550 0 0	.. ..	.. ..	1 set	550 0 0	Vide Madras G.O. Nos. 607-608, Public, dated 7th August 1893.
Chubb's lock with key.	1	.. ..	.. ..	.. ..	1	.. ..	.. ..	.. ..	1	.. ..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	.. ..	.. ..	1	350 0 0	.. ..	.. ..	1	350 0 0	..
Tent articles (11 bundles).	1 set	.. ..	.. ..	.. ..	1 set	.. ..	.. ..	.. ..	1	.. ..	Price not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	.. ..	.. ..	1	36 5 0	.. ..	.. ..	1	36 5 0	Vide Madras G.O. No. 2050 W., dated 3rd November 1915.
Cycle ('Preference') with accessories.	..	.. ..	1	249 10 0	1	249 10 0	.. ..	.. ..	1	249 10 0	Madras G.O. No. 1003, Home (Education), dated 3rd September 1920.

Stone inscriptions copied at the following places are registered in appendix B :—

1. **Bellary district.**—6 villages in the Rayadrug taluk ¹ (Nos. 326-333) and 27 villages in the Kudligi taluk ² (Nos. 278-325).

2. **Chingleput district.**—Conjeeveram (No. 420) (*Conjeeveram*).

3. **Chittoor district.**—Chellūr (No. 419) (*Kalahasti*).

4. **North Arcot district.**—Palankōyil (Nos. 352-364), Elattūr (No. 365), Pūṇḍi (No. 366) and Nārtampūṇḍi (Nos. 367-381) (*Polur*).

5. **South Arcot district.**—Vada-Śiruvālūr (Nos. 382-383), Nāgapuram (Nos. 384-385), Puliyaṇūr (No. 386), Vallimōḍu-Pēṭṭai (Nos. 387-388), Rattanaṁ Maḍavilāgam (Nos. 389-392) (*Tindivanam*).

6. **Tanjore district.**—36 villages in the Mayaveram taluk ³ (Nos. 1-277), Kalappāl (Nos. 334-337) (*Tirutturaipundi*), Pattukōṭṭai (Nos. 338-342) and Sāluva-nāyakaṇpattanaṁ (Nos. 343 A to E and 344) (*Pattukkottai*), Kilavaram (Nos. 345-348) and Achyutamaṅgalam (Nos. 393-413) (*Nannilam*), Tanjore (Nos. 349-351) (*Tanjore*), Maṇṇārguḍi (Nos. 414-416) and Teṇpādi (Nos. 417-418) (*Mannargudi*).

¹ In all 10 villages were visited. ² In all 119 villages were visited. ³ In all 132 villages were visited.

Tour programme of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the field season of 1925-26.

A.—Places reported by Government officers and others to contain inscriptions and places selected by this office.

Number.	Name of village.	Taluk and district.	Remarks.
1	Bhavani	Bhavani—Coimbatore	To copy inscriptions in the Śiva temple.
2	Bhāradvāja Āśrama	Sattenepalle—Guntur	Reported to contain inscriptions.
3	Dēvar Mukkulam	Dharmapuri—Salem	Vishnu temple with inscriptions.
4	Gudipudi	Sattenepalle—Guntur	Reported to contain inscriptions.
5	Īlayāttakkudi	Tiruppattur—Ramnad	Do.
6	Kāṭṭeragandla	Badvel—Cuddapah	Do.
7	Kaveripuram	Bhavani—Coimbatore	Do.
8	Kūlappalavūr	Udaiyarpalayam—Trichinopoly.	To copy the uncopied inscriptions in the Śiva temple.
9	Koṇḍapalle	Bezwada—Kistna	To copy the new inscriptions discovered by the Forest Department.
10	Kōṭṭāru	Do.	Reported to contain inscriptions.
11	Kōvanūr	Tiruppattur—Ramnad	Do.
12	Kōvilkadu	Pattukottai—Tanjore	Do.
13	Kundapur	Kundapur—South Kanara	To copy the stone inscription on the high-road to Udipi.
14	Kuruvattārdēsam	Wallavanad—South Malabar	Reported to contain inscriptions.
15	Māraṇḍahalli	Dharmapuri—Salem	Śiva temple with inscriptions.
16	Midutūru	Nandikotkur—Kurnool	Reported to contain inscriptions.
17	Muddurti	Viravalli—Vizagapatam	Do.
18	Musalimaḍugu	Nandikotkur—Kurnool	Do.
19	Mūttakurichehi	Pattukottai—Tanjore	Do.
20	Nāḍuvachehēri	Avanasi—Coimbatore	Inscriptions in the Śiva temple.
21	Nāgarjunakōṇḍa	Palnad—Guntur	Reported to contain inscriptions.
22	Omampūliyūr	Chidambaram—South Arcot	Do.
23	Pālaiyūr	Musiri—Trichinopoly	An old Śiva temple containing inscriptions.
24	Pallattūr	Tiruppattur—Ramnad	Reported to contain inscriptions.
25	Pallikōṇḍa	Vellore—North Arcot	Vishnu temple containing inscriptions.
26	Palugurāḷḷapalle	Badvel—Cuddapah	Reported to contain inscriptions.
27	Panamarrattuppaṭṭi	Salem—Salem	To copy the inscriptions on a rock in the reservoir.
28	Paṭāru	Rajampet—Cuddapah	Reported to contain inscriptions.
29	Periṅkannūr	Ponnani—South Malabar	An old Śiva temple containing inscriptions.
30	Perukalandai	Pollachi—Coimbatore	Reported to contain inscriptions.
31	Pōṭṭipuram	Salem—Salem	Vishnu temple with inscriptions.
32	Pōṭṭūru	Bimlapatam—Vizagapatam	Reported to contain inscriptions.
33	Radhānūr	Tiruppattur—Ramnad	Do.
34	Sēmbiyānmahāḍēvi	Negapatam—Tanjore	Do.
35	Sendalai	Tanjore—Tanjore	Vishnu temple containing inscriptions.
36	Sēñjēri	Palladam—Coimbatore	Reported to contain inscriptions.
37	Sivapuri	Chidambaram—South Arcot	Do.
38	Sōmandurai	Pollachi—Coimbatore	Do.
39	Śrīrāmpuram	Sarvasiddhi—Vizagapatam	Do.
40	Subrahmanyam	Uppinangadi—South Canara	Do.
41	Sukkampāṭṭi	Dharmapuri—Salem	Do.
42	Tiruchchirrambalam	Pattukottai—Tanjore	Do.
43	Tirukkālippālai	Chidambaram—South Arcot	Do.
44	Tirunārāyanapuram	Musiri—Trichinopoly	Do.
45	Tiruttālūr	Cuddalore—South Arcot	Temple with inscriptions.
46	Velupūru	Sattenepalle—Guntur	Do.
47	Vikramam	Pattukottai—Tanjore	Do.
48	Yeḍumalai	Lalgudi—Trichinopoly	Do.

B.—Detailed Survey of Inscriptions—Talukwar.

1. Kumbhakonam—Tanjore district (after finishing Mayaveram taluk).
2. Dharmavaram—Anantapur district.
3. Dharwar—Dharwar district, Bombay Presidency.

G. VENKOBA RAO,
Assistant Archaeological Superintendent for Epigraphy.

APPENDIX.

A.—List of copper-plates examined during the year 1924-25.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	M. R. Ry. Challa Jagannathan Pantulu Garu, Assistant Editor, the 'Andhra-Patrika', Madras.	Śālaṅkayana	Maharaja Śrī Vijaya-Skandavarman.	Regnal year 1, Vaiśākha, purnamāṣi.	Sanskrit in Aroha characters.	Purchased for the Government Museum, Madras.	Epigraphia Indica.	Registers the tax-free grant by the king, of the small village (palika) Chinapura to Sivayya of the Maudgalya-gotra who was a resident of the village Lēkumari. (Published by the late Mr. K. V. Lakshmana Rao, M.A., in the Vizianagaram Maharaja's College Magazine for October 1922.)
2	Do.	Do	Maharaja Śrī Nandivarman ..	Lost, [pauruṣa]-māṣi.	Do.	Do.	Do.	Registers the grant by the king, of 12 <i>niśāntana</i> of land in the village Kuravāṭa situated in the Kūḍahara-vishaya to a brahman called Svaminandra of the Maudgalya-gotra. (Published by the late Mr. K. V. Lakshmana Rao, M.A., in the Vizianagaram Maharaja's College Magazine for October 1922.)
3	M. R. Ry. Mr. Somasekhara Narma Garu, Tirupur.	Do	Do	Regnal year 10, Śravana, Sukla-pakṣa, Pratipad.	Sanskrit ..	Returned to the owner.	Do	Registers the grant of land in the villages of Arutoga, Muṇḍura, Cheṇcheruva and Namburācheruva, by the king, to the shepherd of the god Vishnugrihaśaṣṭam for the king's merit and prosperity. The genealogy of the king for three generations before him is given. The <i>apṛiti</i> of the grant was Mhākura-Bhojaka. The grant was issued from Vijaya-Veṅṅipura like Nos. 1 and 2 above, See Part II, p. 71.
4	Do.	Eastern Chalukya	Vishnuvardhana-Maharaja ..	Solar eclipse ..	Do ..	Do.	Do	Records the grant by the king, of two <i>marṭtana</i> of land in the village Ariyēru in the <i>Amburashayya</i> , together with a house, to Niri-Sarman, son of Nanni-Sarman and grandson of Suri Sarman of the Patanjala-gotra who was a master of the <i>Atharva-veda</i> and was a resident of Padminyagahara. Gives the genealogy of the Gaigas with the deduction of their reigns down to Vajrabasta. Mentions that Vajrabasta was crowned sovereign on Sunday, tithya, Rohini and Dhanu-jyāṇa, in the bright half of the Vrishabha month, in the Śaka year 960.
5	Do	Eastern Gangas	Anantavarman Vajrabasta, lord of Trikalinka	Śaka 982, Kartika, Pratipad, Śrutiya, Soma-jyāṇa (?)	Sanskrit (Nagari).	Do.	....	Records the grant of the village Kuddama, by the king, to the Vaiśya Mallapa-Srestha of the <i>Pattav-gotra</i> . The latter, reserving a portion of the village for himself, granted the rest of it to the brahman Mapaya-Nayaka of the Uḍamanyu-gotra who was a resident of the village Jalandhara and to 300 other brahmins. Also settles the annual taxes to be paid to the king by the village

A.—List of copper-plates examined during the year 1924-25—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
6	The Collector of Ganjam ..	Eastern Ganga.	Anantavarman Chodivanga deva.	Saka 1003, Mina, Krishnapachamani, Sunday, Saka 1034, Uttarayana.	Sanskrit (Nagari).	Returned to the owner.	....	Records the grant by the king, of the village Khonna to three hundred learned Brahmanas.
7	Do.	Do.	Do.		Sanskrit (Telugu).	Do.	....	Gives the genealogy of the Ganga kings and the lengths of their reigns down to Anantavarman and mentions that his coronation was celebrated on Saturday, Sukla-paksha Tritiya, Revati, in the month Kumbha of the Saka year 999. States that since Mundaparu which had been originally granted to brahmanas along with the village of Khonna in the Vardhavartini-vishaya by the king's grandfather Vajrabhata in Saka 1003 was subsequently joined with the village of Gara, eighty-eight <i>virittis</i> of land were taken over in return for it from the village of Talupu and granted by the king to the brahmanas as compensation.
8	The Collector of Godavari ..	Eastern Chalukya.	Sarvalokasraya Sri Vishnavardhana-Maharaja Vijayadityadeva.	Regnal year 12, Uttarayana.	Sanskrit in Acharia Telugu.	Do.	South-Indian Inscriptions.	Gives the usual genealogy of the Eastern Chalukyas down to king Vijayaditya. Registers the grant, by the sovereign, of the village Mavinduru, free of all taxes and imposts, to the Vedic scholar Pampana-Bhattapadhyaya of the Parasara-gotra for the merit, prosperity and health of the king. The donee and his ancestors are praised for their scholarship. The inscription was composed by the poet Mutaya-Bhatta and inscribed on the plates by Patilaka. The grant is addressed to the <i>Kutumbis</i> (householders) of the Guddavati-vishaya.
9	Do.	Do.	Sarvalokasraya Sri Vishnavardhana-Maharaja.	Do.	Sanskrit in Telugu.	Do.	Do.	(Gives the usual genealogy of the Eastern Chalukya sovereigns down to the king. Registers the grant, by the king, of the village Kruinduru, free of all taxes and imposts to the Vedic scholar Pampanarya of the Parasara-gotra, who was a resident of the village of Yasudova. The donee's scholarship is highly praised. The inscription was composed by the poet Mutaya-Bhatta and inscribed by Patilaka. The grant is addressed to the <i>Kutumbis</i> (householders) of the Guddavati-vishaya.

A.—List of copper-plates examined during the year 1924-25—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
10	Srīman A. C. Ramanujacharya, Receiver, Adikesavaperumal and Bhāshyakara temples, Srīperumbudur.	Vijayanagara	Srīrangaraya, 'ruling at Penn-gopda'.	Śaka 1499, Khara (wrong), Ashādha, sukla-pakṣa, prathamā-dvadaśī.	Sanskrit (Nandināgarī).	Returned to the owner.	South-Indian inscriptions.	Records the grant of the village Ballavolu, otherwise called Tiruvēṅkaṭṭapuram, situated in the Padanadu-mahāsūma, a subdivision of the Chandragiri-rajya to the scholar Tirumalacharya, who was the eldest son of Appayacharya and grandson of Singara-charya and who belonged to the Bharadvāja-gotra. The grant was made by the king at the instance of his younger brother Veṅkaṭapati.
11	Do.	Do.	Do.	Śaka 1514, Pramadi (wrong), Vaisākha, sukla, dvadaśī.	Do.	Do.	Do.	Records the grant of the village Kivalur, otherwise called Veṅkaṭambasamudra and situated in the Mangalur-nadu, a subdivision of the Chandragiri-rajya, as <i>saṁvatsara</i> for the expenses of feeding the Vaishnavas when the images of the god Adikesava and of Subherumāra (Ramanuja) were taken in procession to the garden established by Veṅkaṭamba, the queen of Tirumalāra, at Srīperumbudūr and for paying the wages of keepers of this garden.
12	Do.	Do.	Sadasiva-Maharaya ..	Śaka 1477, Rakṣasa, Ashādha, sukla, prathamā-dvadaśī, Monday.	Do.	Do.	Do.	Registers the grant of the village Tirumānikuppa, otherwise called Chinmatimārajanapura, in the Chandragiri-rajya, by the king, to the Vedic scholar Paruṣhōtama-Bhāṭṭa, of the Gautama-gotra and Asvalayana-śāstra, made at the request of the minister Kamaraja on behalf of Aravīṭi Thummaraja and Chinna-Timmaraja.
13	Do.	Do	Vīrapratāpa Maharaya, 'ruling at Ghanagiri'.	Śaka 163[9], Hevilambi, Margasīra, bahula 12, Wednesday, Anurādha.	Telugu ..	Do.	Do.	Registers the grant of the Pradhannayud-sat-ran in Adivarahapuram at Srīraṅgam, as a <i>matla</i> , and the gift of land and emoluments in the shape of food and honours in the temple of the god Srīraṅga-Nayaka, to <i>Parvathakausa Parvatacharya</i> Srīperumbudūr Yatrājavami by Visvanathanayami Vijayarāga Chokkanātha-Nayaka of the Kaṣyapa-gotra.
14	M. R. R. Yajnasvami Ayyar of Kadaladi, Polur taluk, North Arcot district.	Do	Vīrapratāpa Achyutaraya ..	Śaka 1461, Vīrothi, Pushya, Makara-Saṅkramana, kṛishṇa-pakṣa, tṛयो-dashī, Tuesday.	Sanskrit (Nandināgarī)	Do.	....	Published <i>Epigraphia Indica</i> , Volume XIV, pages 310-11.

A.—List of copper-plates examined during the year 1924-25—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
15	M.R.Ry. V. B. Alur, B.A., LL.B., Editor, the 'Jyotirakshaka', Dharwar, through Mr. N. Lakshminarayan Rao, M.A., Kannada Assistant.	Vijayanagara	Virepratapa Harihara-Maharaya (II).	Saka 1301, Siddhartha, Jyeshtha, 6th, purnima, Tuesday, lunar eclipse.	Sanskrit and Kaundāya.	Returned to the owner.	Epigraphia Indica.	Registers the grant by the king, of twenty-two villages in Gadag-jina-dōsa (i.e. Gadag country) which comprised 66 villages and which was situated in Toragallu-nadu in Lakshadweep-venche, a subdivision of Pōmā-lāstinavaḷi (i.e., Hampi) to the gods Tryambaka and Viranarayana at Gadag at the instance of Vapivilasa Sri-Kriyasekti-guru. The control and management of the two temples was vested in Sammapacharya who was a brahman of the Kasyapa-gōtra and Bodhayana-gōtra and who was the <i>senābhoga</i> (accounts officer) of the Gadag-dōsa.
16	M.R.Ry. C. M. Ramachandra Chettyar, Coimbatore.	Mysore Chiefs.	Chamarāja-Udaiyar ..	Kali 4834, Saka 1657 (mistake for 1656), Pramādiha, April 23, Friday, saptami, Uttarāṣṭadi.	Tamil ..	Do. ..	South-Indian Inscriptions.	Registers the grant, of the <i>magana</i> duties levied on articles of merchandise like yarn, tobacco, araca-nut, pepper, sandalwood, etc., to the temple of Pōmālai Velayudesaṁmi, by the various representatives of the 16 countries and <i>paṇḍitāras</i> assembled together for offerings and worship to the god while Kumāra-Dēvappayya was administering the Koyambuttar-sīrma as the agent of Sikkayarājavayyan Chikkaraja who was the executive officer of the king. The entire management of the charity was left in charge of the Paṇḍarasaṁnidhi of Tiruvavā-duturai. Mentions Kapṭhavaḷi Narasārāja-Udaiyar as the ancestor of the king.
17	Do.	Do.	Krishnaraya-Udaiyar 'ruling at Srirangapaṭṇam'	Saka 1683, Kali 4861, Vishu, Kart-tigai 22, Thursday, saptami, Aṣṭam, Arulana-yoga (Harahana), [Gara]—karana(?)	Do. ..	Returned ..	Do. ..	Registers a gift of 50 <i>raṭam</i> of land in the village of Kattampatti for the daily offerings of the god Pōmālai-Velayudesaṁmi at Kintattakkaḍavār by Kūṭṭaka Madaiyar, the agent of the king at Koyammutturu (Coimbatore).
18	Lakshmi Anmal of Komal through Mr. V. Venkatasubba Ayyar, B.A., Tamil Assistant.	Vijayanagara	Harihara, son of Saṅgama ..	Lost ..	Sanskrit and Tamil (Nandinagar).	Returned to the owner.	..	Only the last plate is available. Seems to register the grant of the village Chittamur as <i>senābhoga</i> by the king.

A.—List of copper plates examined during the year 1924-25—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
19	M.R.Ry. R. Muddurama Ayyar, Arivalur, Mayavaram taluk, Tanjore district, through Mr. Venkata-subba Ayyar.	Pudukottai 'Tondaiman'	Arunachala Tondamanar, son of Ayudaiya Raghunatha Vanaṅgamuḍi- 'Tondamanar	Saka 1647, Kali 4826, Viśvavasu, Uttarayana, Hemanta-ritu, Pūṣya 23, bh. anāvasya, Śrāvana, siddhiyōga, Śakuna- Karaṇa.	Tamil	Returned to the owner.	South-Indian Inscriptions.	Gift, by the king, of land called Periyā- Enbai-vayal and Achaḍi-vayal in Mañjak- kudi-māganam, situated in Iṅgōla-naḍu, a subdivision of Viḷḷai-kottam in Veḷḷam- pattu, constituted into a village and divided into 17 parts, to a number of <i>mahājanas</i> (i.e. learned Brahmanas). The chief is said to have belonged to the Kaṣyaṇa-gōtra and Baudhayana-śāstra.

Appendix B.—Stone inscriptions copied in the year 1925.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	Mayavaram taluk, Tanjore district.					
1	On the west and south walls of the Parimala-Ranganathasvami temple at Tiruvindalur.	..	....	Saka 1419, Pingala, Makara, su. pent-mei, Monday, Pusam	Tamil ..	Registers a sale of land to the temple of Maruviniyanain-dar at Tiruvindalur in Tiruvindalur-nadu, a subdivision of Vadamalai Rajadhiraja-valanadu by four private individuals. Mentions the coin <i>sakkara-kuligai</i> .
2	On the south wall of the same temple.	..	Tribhuvannachakravartin Kōṭṭiṇṇaikon-dap.	17th year, 80th day	Do. ..	Incomplete. Registers a royal gift of 4 <i>ēṭṭi</i> of land to the temple of Poimenda-Perumal and of 27 <i>ēṭṭi</i> of land to 54 Bhāṭṭas who were settled in Poimenda-Paṭṭiya-chatur-vāḍimaṅgalam founded in the name of the king, round the temple of Alagupperumal at Kaṭṭiyanagaram in Rajadhiraja-valanadu.
3	On the north wall of the <i>maṇḍapa</i> in front of the central shrine in the Sundarāśvara temple at Pal-lavarayanpettai.	..	....	..... Tula, ha. sapitami, Wednesday, Puradam.	Do. ..	Beginning built in. Records an agreement by a shepherd in return for 192 sheep received by him, to burn two perpetual lamps in the temple of Rajarajisvaram-Udaiyan at Kalattur in Tiruvindalur-nadu, a subdivision of Rajadhiraja-valanadu which was built by Kulattulāṭṭi Tiruchettirambalanadaiyan Perumanambi <i>alias</i> Pallava-rajar.
4	On the same wall .. ..	..	....	..... Kumbha, ba. tēṭṭiya, Wednesday, Uṭṭiram.	Do. ..	Beginning and end built in. Registers a similar agreement by another shepherd to supply ghee for a half-lamp in the same temple in return for 48 sheep received by him.
5	Do .. ..	..	....	..... Vīśekhika, su. aṣṭami, Friday, Avittam	Do. ..	Beginning and end built in. A similar agreement by a shepherd at Maṭṭalur, a hamlet of Rajadhiramani-chaturvāḍimaṅgalam in Tiruvindalur-nadu to supply ghee for a half-lamp in the same temple in return for 48 sheep received by him from a certain Arumolip-peraraiyan.
6	Do.	Chola	Parakasarivarma <i>alias</i> Tribhuvannachakravartin Rajarajadeva	16th year, Kumbha, su. dvitīya, Wednesday, Aṭṭiyam]	Do. ..	Registers a gift of 7 <i>mā</i> of land, free of taxes, in return for some land belonging to the temple of Paḷḷikondarūḷina-Alvar, acquired for digging a channel by the big assembly of Tiruvindalur, a <i>brahmadāya</i> in Tiruvindalur-nadu, a subdivision of Rajadhiraja-valanadu, with permission to the temple to dig a tank on the land granted. Mentions the officer Śēdirayan of Kuḍavaruṇḍi.
7	Do.	Do.	Parakasarivarma <i>alias</i> Tribhuvannachakravartin	17th year, Karkāṭaka....	Do. ..	Damaged. Registers a sale of land to the temple of Rajarajāsvaran-Uḍaiyar by a number of merchants of Kaṭṭiyanagaram <i>alias</i> Vāpavan Kulattur. Refers to the division of villages in the fifth year of 'Periyadevar' Kulottunga-Cholaḍeva and the insufficiency of cultivable lands, as a consequence of which the villages were abandoned by the people, and to their subsequent rehabilitation in the third year of Rajaraja (III ?).

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
8	On the south wall of the same <i>mandapa</i> .	Chola	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Rajarajadeva.	11th year ..	Tamil	Registers the remission of taxes (<i>arkkil-arayil</i>) on a land purchased by the temple from the authorities of the Kulasekhara-Vinnagar-Alvar temple, by the big assembly of Marapadugai <i>alias</i> Aggiyasolach-chaturvedinangalam, in Tiruvundalur-nadu, a subdivision of Rajadhirajavalanadu.
9	On the same wall	Do.	Do.	 su. dvitya, Saturday, Rohini.	Do. ..	Engraved in continuation of the previous inscription. Registers the conferment by Pallavarayar of the account-antship (<i>Konakkakkudam</i>) in the temple of Rajarajavarman-Udayar on a certain Tirakkalavarumundayan Adittas-devayan, an accountant of Rajarajin-Kulattam.
10	Do.	Do.	Do.	10th year, Kishubha, su. chaturdasi, Tuesday, Mrigashiram.	Do. ..	Built in the middle. Registers a sale of land to the same temple for 50 <i>kasa</i> by a number of people including the authorities of the Vishnu temple at Marapadugai <i>alias</i> Aggiyasolach-chaturvedinangalam, who had bought the same in public auction (<i>Rajarajap-pattinai</i>).
11	On the south wall of the verandah round the same shrine	Do.	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Rajadhirajadeva	15th year, Mithuna, ha. dasami, Monday, Asvini.	Do. ..	Begins with the introduction <i>ṛṣṇaḥ śubhā śṛṇu</i> etc. Interrupted by a wall in the middle. Registers a gift of land (as <i>arkkil-arayil</i>) to the temple for offerings to the deity while seated in the garden on the day of <i>travēlita</i> , by the assembly of Nāgar in Nāgar-nadu, a subdivision of Rajadhirajavalanadu.
12	On stones built into the wall of the shrine of the goddess in the same temple.	Do	Parakesariva[nan]	 Śivaga ..	Do. ..	Fragmentary. Seems to register a gift of 114 sheep for burning a perpetual lamp in the temple.
13	In the <i>g-pura</i> (right of entrance) of the same temple.	Do.	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Rajarajadeva	16th year, Kumbha, ha. chaturthi, Wednesday, Viṭṭam.	Do. ..	Registers a sale of land to the temple for 450 <i>kasa</i> by a certain Pattiṅgi Tanakatchi-Bhutton of Raganagacheri, a quarter of Rajashkhamuni-chaturvedinangalam, a <i>brāhmadēya</i> in Tiruvundalur-nadu.
14	In the same place	Do.	Parakesarivarman <i>alias</i> Tribhuvanachakravartin	 chaturthi, Monday.....	Do. ..	Damaged and stones lost. Registers a sale of land including the <i>devadana</i> of Palligondarmlina-Attan to the temple by a number of persons.
15	Do.	Do.	[Parakesarivarman <i>alias</i> Tribhuvanachakravartin Rajarajadeva]	16th year, Kishubha, su. shashthi, Tuesday, Makha.	Do. ..	Registers a similar sale of land for 27 <i>kasa</i> to the temple by the authorities of Tiruvālmūṇṇaiy-Alvar temple at Rajasikhanani-chaturvedinangalam.
16	In the same <i>gūpura</i> (left of entrance)	Do.	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Rajarajadeva.	.....	Do. ..	Stones lost of the right end. Registers a sale of several plots of lands (as <i>Rajaganapazhara</i>) to the temple by the officers of the king for 1,768 <i>kasa</i> as valued by Nizamilōla Brāhma-Maharajan. Quotes the 9th and 10th years of the king.
17	On stones built into the north wall of the Karunapulisvara temple at Kalukkanimuttam, hamlet of Pallavarayanpettai.	Do.	Tribhuvanachakravartin Kulottunga-Choladeva, who was pleased to take Madurai and the crowned head of the Pandya	12th year ..	Do. ..	Registers a gift of 2,560 <i>kasa</i> , to be deposited for interest, by Alayuvappurman <i>alias</i> Tiruchirambala-Nambi for offerings and worship to the image of Thucelōttuntai-Udayar set up by him in the temple of Tiruvālmūṇṇai-Udayar at Periyangudi, a hamlet of Rajashkhamuni-chaturvedinangalam.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
18	On the north wall of the Margasahasvāvara temple at Muvālar .	Chōla	Tribhuvanaśaḥakravartin Chōlādēva, 'who was pleased to take Madurai, Ilam (Ceylon), Karuvār and the crowned head of the Pāṇḍya.'	[?] 6th year	Tamil ..	Ends of lines lost. Gives a list of articles including ornaments presented to the temple of Tirumuvālar-udaiyā-Nayānar by a certain Selvaṇṇaiyāṇḍar. Above this is a fragment recording a gift of some more articles of worship to the goddess by the same person.
19	On the same wall	Do.	Tribhuvanaśaḥakravartin Chōlādēva, 'who was pleased to take Madurai and the crowned head of the Pāṇḍya.'	11th year, Mēṣa, ba. [Thursday].	Do. ..	Stones displaced and ends of lines lost. Seems to register a gift of gold for burning a perpetual lamp in the central shrine of the temple. Records also an agreement by the Śiva-Brahmanas of the temple to burn two perpetual lamps in the central shrine in return for 100 <i>kāṣa</i> received by them from a certain Maṇṇūlādūvaṇ Udaivaṇḍeyḍaṇ.
20	Do.	Pāṇḍya	Sivāulla[bbā*]deva	6th year, bu. Fri- day, Sadiyām and 7th year, Tula, Śu. śaśaṭṭhi, Friday. Tiruvōṇam.	Do	Muvālar is stated to have been in Tiruvāṇḍar-nāḍu. Stones lost at the end of lines 5 to 9. Registers the possession of house-site and land received as <i>tirumāṇḍukāṇi</i> in the 6th year of the king from a member of the assembly of Śrī-Nagarika-ēchaturvedimaṅgalam by the temple of Vaḷittunai-Nayānar at Tirumuvālar in Jayāṅgondāso- [Ja-vala]nāḍu and of 2 plots of land received as gift in the 7th year from a certain Alli Arasani of Tuppi.
21	On the north and west walls of the same shrine.	Vijayanagara	Vīra Virupanna-Udaiyar, son of Vīra Haṇi[ḥara*]ṛaya.	Śaka 1321, Pramādi. Tula, Śu. śekadaśi, Thursday, Avit- ṭam.	Do.	Registers the confirmation, by the assembly of Anaimela-garam <i>śāśa</i> Śrī-Nagarika-ēchaturvedimaṅgalam, of the right of the temple over the lands which already belonged to it, the lands that had been gradually added on, and the lands once belonging to the god Kalakūtār whose temple had been destroyed by fire.
22	On the west wall of the same shrine.	Chōla	[Rā]jendra-dēva	7th year, Aṇi [19]. Tuesday, Pumar- pūṣam.	Do.	Registers a gift, by a resident of Kulalūr, of 130 <i>kāṣa</i> from the interest on which a perpetual lamp was to be burnt before the image of Kuttaḍadevar (Natarāja) in the temple.
23	On the south wall of the same shrine.	Pāṇḍya	Maṇavarman Kōṇimeḷkondaiṇi Sivālla[bbā*]dēva.	34th year, Simha, ba. tritiya, Wednesday day	Do.	Ends of lines built in. Registers a sale of land by the <i>maha-janas</i> of Nagarika-ēchaturvedimaṅgalam to the temple of Vaḷittunai-Nayānar in Tirumuvālar in Tiruvāṇḍar-nāḍu, a subdivision of [Ja]yāṅgondāso- <i>va</i> -lanāḍu.
24	On the same wall .. ..	..	....	Śavara, Śittirai 12	Do.	Damaged in the middle. Registers a gift of land for repairs to the temple of Vaḷittunai-Nayānar by (the chief) Vi- laipperumai Śudirayaṇ.
25	On the door-jamb of the treasure-room in the same temple.	Chōla	Vikrama-Cho[ḷadēva]	2nd year	Do.	A few letters at the end of each line are lost. Seems to record an order of the assembly of Maḍḍuvan* Juka-ēchaturvedimaṅgalam in Kuṇṇakka-nāḍu a subdivision of Viru- [dar]jaḷabhaṇṇikara-[va]lanāḍu, fixing the rate of taxes due on some <i>āṇḍāṇi</i> lands belonging to the temple of Maḍḍuntaka-Viṇṇaṇai-Aiḷvar.
26	In the <i>gōpura</i> (left of entrance) of the same temple.	Vijayanagara	Aśvātadeva-Maharaya	Pāṇa, Aṇai 16 ..	Do.	Registers the provision made for the renewal of cake offerings in the temple at Tirumuvālar during midnight service, by Mēyhoḷa-Nayakkar, son of Rāmappa-Nayakkar for the merit of the king.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
27	In the same place	Tanjore Nayakas.	Sevvappa-Nayaka	Saka 14[97], Bhava, Tai 1[16].	Tamil	Registers a <i>varanama</i> gift of 13 <i>vēḷi</i> of land by the king for the maintenance of a feeding house (<i>śaṭṭram</i>) attached to the temple of Margaṣayar at Tirumavai.
28	Do.	Do.	Achutappa-Nayaka	Saka 1493, Prajōṣṭh, Aḍi 16.	Do.	Registers a similar grant of 9 <i>vēḷi</i> of land to the temple by the king for burning lamps.
29	In the same <i>gopura</i> (right of entrance).	..	....	..	Sanskrit in Grantha.	Praises the liberality of (the chief) Chōdirāja.
30	In the same place .. ..	..	....	..	Tamil verse.	A few letters lost at the end of lines 1 to 5. Verses in praise of the Chedi chief Pallaipponnai who is described as an ornament to Pūduvai.
31	Do. .. ..	..	....	..	Do.	Slightly damaged. Verses in praise of the same chief who is also called Sadaiyan.
32	On a stone set up in the same village.	..	....	Bhava, Aṇḍi 10 ..	Tamil	Registers the boundaries of the street called Tṛuppanip-pēḷai presented to the temple of Valittunai-Nayinar for repairs.
33	On the right door-jamb of the Tirujānasambandisvara temple at Sittakkadu.	..	....	..	Tamil verse	In praise of Śōḍippan Pallaipponnai who is called the lord of Pūduvai. He is given the epithets the 'crest-jewel of Tamil' (literature) and of the Gaṅga river.
34	On the left door-jamb of the same temple.	..	....	..	Do.	Repetition of the latter portion of No. 31 above.
35	On stones built into the walls of the Sittamadaiyar temple at Manakkudi.	..	....	..	Tamil	Fragmentary. Seems to record an agreement by the Vellāḷas of Manakkudi with Uttama-śōḷa-śāṭṭam-mungalam regarding certain taxes due from them to the village assembly with the alternative of being bound over to the temple in cases of default. The characters seem to be of about the 12th century A.D.
36	On the threshold of the Sundaravar temple at Kanjanagaram.	..	....	Saka 1681, Kali 1840, Kaṇayukti, Aṇḍi 21.	Do.	States that the <i>Mohā-mahārāja</i> and the <i>Nāṭṭa-mahārāja</i> in the temple of Tirumēl-Aḷagar were the gifts of one Vadamalaiyan.
37	On the south wall of the Vagisvara temple at Perunjeri .	Chola	Tiruvannamachakravartin Cholaḍeva, who having taken Maḍurai, Ḥam (Ceylon) and Kōrnur, was pleased to take the crowned head of the Pāṇḍya.	..	Do.	Records the construction of the stone temple of Tiruvagisaram-Uḍaiyan at Mēlirāgai in Tiruvāṇḍur-nadu, a subdivision of Jayāgondasola-valanādu, in the 5th year of Periyadevar Iṭṭaḍhirāḍaya by a merchant of the village, and of the <i>manāra</i> and the <i>baḷi-pūḷa</i> by his son. Also mentions the endowment made by the father and the son of some lands to the temple as <i>tiruvannamāṇḍakāṇ</i> .
38	On the north wall of the Agnīśvara temple at Kappur .	Do.	Tiruvannamachakravartin Cholaḍeva.	.. 20th ..	Do.	Records a deposit of money by a Bhāṭṭa of Nōḷakulaṇṭaka [Chaturvedinai] an <i>agaram</i> in Kappur, for meeting the expenses of worship and offerings to the image of Tiru-Aḷakṣaramūḍaiyar on the New moon days, on account of some <i>dēvādāna</i> lands sold out to him.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
39	On the walls of the Ganesa temple at Manganallur .	Chola	 Vikrama-Chola I. ..	..	Tamil	.. Stones out of order and some lost. Begins with the introduction பொருள் etc. Seems to register a remission granted by the <i>Mahārāja</i> of Valur on from a certain individual in the temple of Uruṇisvarin- (Idaiyar and Avapperuñjelviyar. On the north and west walls are three lines of a fragmentary inscription which records a grant of land as compensation by a certain Akalanarayana for the money given to his wife as <i>stridhana</i> by her father Anapayarayar but which he had spent away.
40	On the south wall of the Sundaresvara temple at Komal .	..	Tribhuvana-Chakravartin [Kōṇṭimūnai-kōṇḍai].	11th year, Paṇḍya	Do.	.. Registers a tax-free grant of land at Tattamaṅḡalam on the northern bank of Virasolappettar in Tiruvaṇḍur-nadu, a subdivision of Jayabṇḍasola-v.ṇanādu, to a servant of the temple of Alagiya-Nayappar at Komal alias Kulubṇḡasola-chaturvīṇḡalam for the maintenance of a <i>moṭha</i> .
41	On the north wall of the same temple.	Pāṇḍya	Perumāl Kulasekharadeva	..	Do.	.. Registers a tax-free gift of land by several persons to a certain Haṁsalhagavar belonging to <i>Rhātthāshana-parishat</i> for the maintenance of a <i>moṭha</i> .
42	On the same wall .. ..	..	....	..	Do.	.. Gives a list of lands acquired as <i>tiṇṇamattakkāni</i> for the temple of Alagiya-Nayappar on the north side of Virasolappettar at Tattamaṅḡalam, a <i>brāhmadēva</i> in Tiruvaṇḍur-nadu. Mentions Telichēri, a <i>brāhmadēva</i> in Kurumbur-nadu, a subdivision of Uyyakkōṇḍar-vaṭṭa-nadu.
43	At the entrance into the shrine of the goddess in the Kripakūṭṭesvara temple in the same village.	..	....	..	Do.	.. Fragment seems to register a gift of land by purchase by a certain Kūṭṭappalayar for feeding 20 brahmins daily in a <i>śālā</i> (feeding house) attached to the temple of Tiruvāṇḡapadi-Alvar (Kīṭṭha) at (aṅgaikōṇḍasola-chaturvīṇḡamaṅḡalam.
44	On a stone lying in a field at Elumagalur .	Tanjore Maṇṇattas.	Pratapa Singh, (son of) Tukkoji-Maharaja	Śaka 1668, [Kali] 4847, Akshaya.	Do.	.. Much damaged. Seems to register a <i>sarvaṁṇya</i> gift of land for offerings in the temple of Meyṇāṇḡesvara temple. Not far from this stone are two others in a field which contain an imprecation against violating the charity.
45	On the north wall of the Ukkhureśvara temple at Tirukkolambi-yur .	..	Koṇṭimūnai-kōṇḍan	36th year, and 90th day.	Do.	.. Registers a gift by the king, of 6 <i>mū</i> of waste land brought under cultivation for the maintenance of two gardeners looking after a flower-garden belonging to the temple of Tirukkoṭṭam-ndaiya-Mahadeva called Rajadhira- rajap-tirumandavanam after the king. Jayabṇḡasola-Uttaramantri figures as a signatory.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the same wall	Chōla	Parakēsarivarman <i>alias</i> Tribhuvana- chakravartin Vikrama-Chōlādēva.	[15]th year, Karka- taka, ba. dvadashī, Monday, Megai- yātti (Mṛigaśāra).	Tami	Beginning of lines built in. Commences with the introduc- tion <i>சென்னை</i> etc. Registers a sale of tax- free land to the temple of Tirukkoilambam-udaiya-Maha- dēva in Tiraimur-nādu, a subdivision of Uyyakkondar- vajanādu by the big assembly of Alaziyasōla-chaturvē- mangalam, for the money received by them out of the amount deposited with the temple by a resident of Tiru- vavuturai, for feeding the pilgrims to the temple. Mentions the temple of Angivinnagar-Ālvar where the assembly held its deliberations.
47	Do.	Do.	Parakēsarivarman	18th year ..	Do.	Registers a gift of land as <i>tiruchelundai-puram</i> to the goddess Medhuzuntakāi Uma-Bhaktārakiyar in the tem- ple of Tirukkoilambadēvar, by Araran Ponnambakktadi- gal, the queen of Uttama-Chōla, after purchasing the same from a certain lady Kaṇai Sīngam through her son Mahānātrap Gautamur Kēsavan Srikantthan of Satta- nur, a <i>brahmadēya</i> in Tiraimur-nādu on the southern bank. The land was made tax-free by the assembly of Pēravur in return for a certain amount. Mentions the coin <i>Tirukkurukūśa</i> as equivalent to 1/5 <i>Kūśa-pon</i> .
48	Do.	Do.	Vijaya-Rajendrādēva, 'who having taken the head of Vira-Pandya, the Śalai of the Śeralan (Chēra king), Ilāngai (Ceylon) and Rattapādi 7½ lakhs, per- formed the anointment of victors at Kalyāṇapuram'.	Lost ..	Do.	Much damaged. Records the order of the king to the trustees (<i>sethanttar</i>) and the <i>dēvachariis</i> to bring under cultivation 6 <i>ma</i> of waste-land for the maintenance of two gardeners looking after the temple garden called Rajadhirajai-tirumandavani. This is the preliminary order for the transaction mentioned in No. 45 above.
49	Do.	Do.	Tribhuvana-chakravartin Kulottunga- Chōlādēva, 'who was pleased to take Madurai, Ilam (Ceylon), Karmur and the crowned head of the Pandya'.	Do. ..	Do.	Incomplete. Seems to register a <i>kampita</i> (pledge) of some land given to the managers of the shrine of Mana- hoṣṭhna-Vināya • kal-Pillaiyar situated in the street round the temple, by a private individual for the money received by him. Above this is a fragmentary inscrip- tion of about the same period recording a sale of land.
50	On the north and west walls of the same temple.	Do.	Parakēsarivarman, 'who took Madurai and Ilam'.	31st year ..	Do.	Registers a sale of land made tax-free to the temple at Tirukkoilambam in Pēravur-nādu by the assembly of Duvēlīmangalam, a <i>brahmadēya</i> in the same <i>nadu</i> . Men- tions the standard gold called <i>Tirukkal-ch-Chennampū</i> .
51	On the same walls	Do.	Parakēsarivarman <i>alias</i> Rajendrādēva	3rd " ..	Do.	Begins with the introduction <i>சென்னை</i> etc. Men- tions an agreement made by the <i>Sirra-brachannas</i> and two <i>Ummachar</i> (musicians) of the temple to perform certain specified ceremonies on every New-moon day to the god Nandēśya-Viṭṭakar out of the interest on the money and the produce on the land received by them from a certain officer of the <i>Siradamattu Peradaram</i> named Marakkadan Devai <i>alias</i> Rajaraja-Tadigaipadi- Nadalayan of Sattanur.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
52	On the west and south walls of the same temple.	Chola	Rajakesarivarman <i>alias</i> Rajadhirajadeva	33rd year, Mina, su. paññadasi, Thursday, Uttiramu.	Tamil	Begins with the introduction <i>புதிதானே</i> etc. Records the agreement made by the big assembly of Abaya-sraya-chaturveinagalam, a <i>brahmadeya</i> in Tirainur-nadu, a subdivision of Uyyakkondar-valanadu to pay all the taxes on certain specified lands belonging to the temple in lieu of the interest on 250 <i>kāsu</i> received by it from the temple. Mentions the grain-measure <i>Ayiravāṇ-marakkāl</i> and a channel called <i>Kuñjaramalaṅ-vaikkāl</i> .
53	On the south wall of the same temple.	Do.	Rajakesarivarman	3rd year	Do.	Records a tax-free gift of land by the assembly of Duvedi-maigalam, a <i>brahmadeya</i> in Peravur-nadu, in return for 14 <i>kāsu</i> received by it.
54	On the same wall	Do.	[Vikra]ma-Choladeva	Lost	Do.	Damaged. Seems to record a provision made for the offerings of <i>paṇḍu</i> to the god by a resident of Virudarajabhayāṅkarapuram in Takkaṭur-nadu, a subdivision of Alur-joladeva-valanadu.
55	Do.	Do.	Vikrama-Choladeva	[8]th year	Do.	Damaged and incomplete. Records a gift of gold for some ornaments to the image of Kutta-Nayakar [Nataraja] in the temple by a devotee.
56	Do.	Do.	Tribhuvanachakravartin Choladeva.	6th "	Do.	Damaged. Records an agreement by two Brahmanas of the temple to burn a perpetual lamp before the god, for which an endowment had been made by a resident of Iṇṇakari-kudi in Peravur-nadu.
57	Do.	Do.	Lost	4[0]th "	Do.	Records another agreement by the same persons for burning a perpetual lamp in the temple for money received by them from a private individual (name lost). Mentions the coin <i>dramma</i> .
58	Do.	Pandya	Maravarman Tribhuvanachakravartin Parākrama-Pandyadeva.	6th year, Makara, su. Friday, chaturdasi, Hasta.	Do.	Records a gift of land for worship to the temple of Tirukkolambam-Uṇṇiyar by a certain individual for the merit of his deceased father.
59	Do.	Chola	....	....	Do.	Ends of lines built in. Begins with the introduction <i>புதிதானே</i> etc. of Rajendra-Chola I. Records an agreement by the <i>Siva-Brahmanas</i> to burn a perpetual lamp in the temple for the money they had received for the purpose.
60	Do.	Do.	Vikrama-Choladeva	5th year	Do.	Damaged. Records a similar agreement made by two Brahmanas to burn a twilight lamp in the temple.
61	On the east wall of the <i>mandapa</i> in front of the same shrine.	Do.	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin Kulottunga-Choladeva.	43rd "	Do.	Begins with the introduction <i>புதிதானே</i> etc. Registers the royal order making over 10 <i>vēḷi</i> of land as <i>dēvadāna</i> for offerings to the god Tirukkolambam-ndaiya Mahadeva. Mentions the throne called Vānadhiraṇ in the hall 'Rajēndrasolai' in the palace at Mudigoppaḷaipuram.
62	On the same wall	Vijayanagara	Krishnadeva-Maharaya .. ..	....	Do.	Registers a gift of land as <i>dēvadāna</i> to the temple of Kolambur on behalf of Maha-Gaṇapati-Nayinar the <i>karanikkam</i> of the king.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
63	On the south wall of the Kōṭṭisvara temple at Kottangudi.	..	....	8th year	Tamil	Stones displaced and some lost. Seems to register the provisions made for offerings to the god by a gift of land free of taxes to the temple.
64	On the north wall of the Adityesvara temple at Peravur .	Chōla	Tribhuvanachakravartin Rājārjadēva	18th year, Kanya, śu. dvitīya, Wednesday, Sittirai.	Do.	Registers a sale of land at Anapāvanallur to the temple of Tiruvāḍittāvanam-Ṭaiyan at Peravur in Peravūr-nadu, a subdivision of Jayāṅgondasolā-valanadu by a certain Rājārja-Vaṭṭarayan the headman of Maṅṅaṅṅam Ikkāṭṭu-kottam, a subdivision of Jayāṅgondasolā-valanadu, on behalf of his wife Palliālvī who inherited the land from her father, but could not cultivate it herself and pay the taxes due thereon.
65	On the same wall	Do.	Do.	18th year, ... dvitīya, Wednesday, Sittirai.	Do.	Registers a gift of land to the temple by the same lady.
66	On the south wall of the same temple.	..	....	....	Do.	Gives an inventory with details of their weights, of the gold ornaments and vessels as found in the treasury of the temple in the 25th year of the king. The characters seem to be of the twelfth century A.D.
67	On the same wall	Chōla	Tribhuvanachakravartin Chōlādēva, '[who took] Madurai, [Karuvūr] and the crowned head of the Paṇḍya'.	16th year, Sindhā, śu. chaṭurthi, Wednesday, Śōḍi.	Do.	Registers a gift of land for the maintenance of a perpetual lamp in the temple of Tiruvāḍittāvanam-Uḍaiyar at Peravur <i>alias</i> Virasolāch-chaṭurvedimangalam in Peravūr-nadu, a subdivision of Jayāṅgondasolā-valanadu by a native of Arkāṭṭu-kurram in Nittavunūda-valanadu. He had bought the land originally in auction (<i>Kulottunga-śālan-peruvilac</i>).
68	Do.	Do.	Kulottunga-Chōlādēva	25th year, Mithuna, śu. chaṭurdaśi, [Saturday], Uttiradam.	Do.	Registers a gift of land free of taxes, for burning a perpetual lamp in the temple, by a certain Tiruppor Sri-Kṛṣṇa-Bhaṭṭa Somaṣayi. Peravur is mentioned as a hamlet of Sūttamali-chaṭurvedimangalam.
69	Do.	Do.	Parakeśarivarmaṇ <i>alias</i> Tribhuvanachakravartin Kulottunga-Chōlādēva, 'who was pleased to take Madurai and the crowned head of the Paṇḍya'.	13th year, Makara, śu. dvadaśi, Tuesday, Mṛigaśreṣṭha.	Do.	Portions lost in the middle and last line built in. Begins with the introduction <i>ḷṭṭaṇṇaṇṇi</i> etc. Registers a similar gift of land and a lamp-stand for burning a perpetual lamp in the temple, by a certain Vaidanāra-yan of Pūttamangalam in Tiruvatur-kurram in Geyā-māṇikka-valanadu. The land had been originally purchased by him in auction (<i>Kulottunga-śālan-peruvilac</i>).
70	On stones built into the west wall of the Aiyāṇar temple in the same village.	Do.	[Kulottunga-Chōlādēva, 'who was pleased to take Madurai, [I]am] (Ceylon), [Karn]vūr and the crowned [head] of the Paṇḍya'.	2 [7]th year ... Śā-viṇa.	Do.	Portions lost. Registers a sale of a house to the temple by a certain Paḷendumaṇḍi-Bhaṭṭa of Tiruvellai on behalf of his wife.
71	On the same wall	Do.	Kulottunga-Chōlādēva, 'who was pleased to take ... Karuvūr and the crowned head of the Paṇḍya'.	 [I]ha] nus, śu. aṣṭami, Wednesday, ...	Do.	Fragmentary. Seems to register the gift of a house for the maintenance of a lamp in the temple.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
72	At the entrance into the Abhirami-Annam shrine in the Sundarésvara temple at Mandai .	Vijayanagara	Śaśasivavāya	Sadharana, Paṭṭaṇṇi 10.	Tamil	Damaged. Records a provision made for the celebration of festivals on the <i>hathapattam</i> and the following <i>ashvini</i> days every year in the temple at Tirumigaich[ohur] in Uyyakkondasola-vaṇaṇaḍu by Servappa-Nayakkar-Ayyaṇ of Neduṅguṇṇam for the merit of the king.
73	On the south wall of the central shrine in the Vēdapuriśvara temple at Kilaiyur .	Chōla	Tribhuvanachakravartin Śaśasivavāya, 'who, having taken Madurai, Iṭam (Ceylon), Karuvūr and the crowned head of the Pandyas, was pleased to perform the anointment of victors and the anointment of heroes'.	37th year, Kanya, śa. pañchami, Wednesday, Anilam.	Do	Registers the agreement made by the Śiva-Brahmanas who had turns of service in the temple of Tirumadam-Uḍaiyār at Tiruvāṇḍur, a <i>brahmadēya</i> in Tiruvāṇḍur-nāḍu, a subdivision of Uyyakkondasola-vaṇaṇaḍu to bring water daily from the river ~~Kavai~~ for the sacred bath of the deity, in return for 1,450 <i>kāṇ</i> received by them from two merchants of the village.
74	On the same wall	Do.	Tribhuvanachakravartin Chōladēva.	5 + 1st year, Siṅha, śa. tṛtīya, Wednesday, Aśvati.	Do.	Gives a list of men and women who were bound to the temple by service in perpetuity.
75	Do.	Do.	Tribhuvanachakravartin Śōla-Karjadēva, 'who was pleased to take Madurai, Karuvūr, Iṭam (Ceylon) and the crowned head of the Pandyas'.	23rd year, Karutaka, śa. pañchami, Monday, Attam.	Do.	Records an agreement similar to that registered in No. 73 above made by the Śiva-Brahmanas of the temple in return for the money received by them from a resident of the village called Kaviniyāṇ Vasudēvaṇ Vamana-Bhaṭṭāṇ.
76	Do.	..	....	....	Do.	Gives a list of the persons who had bound themselves to serve in the temple. The characters are of the 12th century A.D.
77	Do.	Chōla	Tribhuvanachakravartin Rājaraḍaḍa	17th year, Siṅha, śa. pañchami, Wednesday, Revati.	Do.	Damaged. Records the agreement by the Śiva-Brahmanas to burn a perpetual lamp in the temple for the interest on the amount they received from a certain person (name lost).
78	On the north wall of the same shrine.	Do.	Do.	17th year	Do.	Registers a similar agreement by the Śiva-Brahmanas to burn a perpetual lamp in the temple of Tiruvanniśuram (Tiruvanniśvara)-Uḍaiyār for the interest on the amount they received from one Kavuniyāṇ Vamanar, Vasudēva-Bhaṭṭāṇ.
79	On the north and west walls of the same shrine.	Do.	Kulottuṅga-Chōladēva, 'who was pleased to take Madurai, Iṭam (Ceylon) and the crowned head of the Pandyas'.	37th year and [3]3rd day, and 24th year, Dhanus, śa. oṭatardasi, Anilam, Monday.	Do.	Registers a gift of land made in the 24th year of the king for maintaining a lamp in the temple by a certain Kavuniśāṇ Vengāḍuḍēvaṇ Uḍaiyāṇ-Bhaṭṭāṇ.
80	On the same walls	Do.	Do.	....	Do.	Gives a list of the lands added to the temple as <i>śiṣuṇṇam</i> (Sabbasēṇa) till the 20th year of the king. Records a sale as a <i>brahmadēya</i> in Tiruvāṇḍur-nāḍu a subdivision of Virarājendrar-vaṇaṇaḍu, of land belonging to two individuals named Kavuniyāṇ Srikapaḍaṇ Śrī Krishṇaṇ and Periyāḍaṇ for 1,060 <i>kāṇ</i> , in pursuance of the royal order confiscating the lands of those mischievous people who were a source of trouble to the brahmanas, Vellālas and to the temple. Mentions the (Vishṇu) temple of Tirukkadavūḍai-Āḷvar in the village.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
81	On the same walls	Chola	Tribhuvanaachakravartin Choladeva.	1[5]th year, Ketaka, ba. pratbama, Monday, Avittam.	Tamil	Registers a sale of 75 <i>kuḷi</i> of land to the temple for 300 <i>kāṣu</i> by a certain Uṇamanniyaḍevan, a resident of the village.
82	Do.	Do.	Do.	11th year, Kumbha, [su.], chaturdasi, Wednesday, Pu- sam.	Do.	Engraved in continuation of the previous inscription. Registers a similar sale of 120 <i>kuḷi</i> of land to the temple for 300 <i>kāṣu</i> by a certain Vachchiyan Neyyaṇḍan Suppiramanniya-Bhaṭṭan and his brother's wife.
83	Do.	Do.	Do.	10th year, ... su. Monday, Śit- tirai.	Do.	Engraved in continuation of the previous inscription. Registers a sale of 115 <i>kuḷi</i> of dry land for 690 <i>kāṣu</i> to the temple by a certain lady through her husband Maḍḍan Kumārasvami-Bhaṭṭan.
84	Do.	Do.	Do.	11th year, Dhanus, ba. tritiya, Thursday, Po- [su*]m.	Do.	Engraved in continuation of the previous inscription. Registers a similar sale of 60 <i>kuḷi</i> of land for a garden to the temple for 250 <i>kāṣu</i> by a certain [Vachchiyan] Suppiramanniya Uyyakkondan-Bhaṭṭan.
85	Do.	Do.	Do.	9th year, Kar- kaṭaka, su. dva- dasi, Monday, Mala.	Do.	Engraved in continuation of the previous inscription. Registers a sale of 105 <i>kuḷi</i> of dry land to the temple for 210 <i>kāṣu</i> by a certain Vachchiyan Annadittan Suppiramanniya-Bhaṭṭan, his brother and their mother.
86	Do.	Do.	Do.	9th year, Kar- kaṭaka, su. cha- turdasi, Mon- day, Mala.	Do.	Engraved in continuation of the previous inscription. Registers a sale of 130 <i>kuḷi</i> of dry land for 260 <i>kāṣu</i> to the temple by a certain Vaychiyan Suppiramanniya Adittu-Bhaṭṭan.
87	Do.	Do.	Vira-Rajendra-Choladeva	7th year, Muna, su. chaturthi, Thurs- day, Kartigai.	Do.	Engraved in continuation of the previous inscription. Registers a sale of 100 <i>kuḷi</i> of dry land to the temple for 200 <i>kāṣu</i> by two persons named Mandaiyaviyan Satti Tiruvāraṅgamudaiyan and Mandaiyaviyan Satti Vinayakadevan.
88	Do.	Do.	Do.	7th year, Kumbha, su. [chatur]dasi, Wednesday, Pu- sam.	Do.	Engraved in continuation of the previous inscription. Registers a sale of 98 <i>kuḷi</i> of dry land for 196 <i>kāṣu</i> to the temple by a certain Kaviniyan Narayanai Alaiṇjakejari-Bhaṭṭan.
89	On the right door-jamb of the entrance in 'o the same shrine.	Do.	Kuloṭtunga-Choladeva	34th year , ,	Do.	Damaged at the end. Registers an agreement by four Śiva-Brahmanas of the temple of Irumadan-udaiya-Mahadeva to burn two twilight lamps in the temple for the money they had received from one Kaviniyan Kalayanai Kuvadiyanar of the village.
90	On the left door-jamb of the same entrance.	Do.	Do.	44th , ,	Do.	Registers another agreement made by the same Śiva-Brahmanas to burn 6 twilight lamps in the temple for the money received by them from various people at different times, from the 32nd year of the king.

B.—Stone inscriptions copied in 1925—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
91	On a pillar in the same shrine	Chola	Rajaraja-Raja(rā)kēśarivarman	17th year	Tamil	Beginning lost. Has only a portion of the introduction commencing with the words <i>உலகேசரி வரன்</i> etc. Registers a gift of 160 sheep for burning a perpetual lamp and for the supply of ghee in the mouth of <i>Sitirai</i> to the image of <i>Sit-Rishna</i> who was pleased to stand in the <i>Chitrāmāṇḍapa</i> of the temple of <i>Irukkadvudaiya Emburman</i> at <i>Tiruvēlundūr</i> , by a servant of the king named <i>Valikkēṭunai Guṇasēlan</i> , of <i>Mulikkupunbu</i> in <i>Tiraiyār-kōppam</i> , and his wife <i>Aiyadi Puttagai</i> . Below this is a fragmentary inscription of the same period which records a gift of 4½ sheep by a lady for a lamp.
92	On a second pillar in the same place.	Do.	Parakēśarivarman	3rd "	Do.	Records a gift of gold for the supply of ghee from its interest to the temple on the days of <i>amāvāsya</i> , by a certain <i>Tuppi Chaitikumara-Bhaṭṭan</i> residing at <i>Vīra-narayana-chēri</i> , a quarter of <i>Vīra-narayana-chaturvedimāngalam</i> on the northern bank.
93	On a third pillar in the same place	Do.	Rajaraja-Rajakēśarivarman	15th "	Do.	Registers a sale of 7 <i>maṭ</i> of land, free of taxes, to the temple of <i>Sit-Rishna</i> , by the big assembly of <i>Tiruvēlundūr</i> for 15 <i>kāśa</i> received by them from <i>Valikkēṭunai Guṇasēlan</i> , mentioned in No. 91 above, who is also stated to have set up the image of the goddess in the temple.
94	On a fourth pillar in the same place.	Do.	Parakēśarivarman	12th "	Do.	Registers the remission of taxes by the big assembly of <i>Tiruvēlundūr</i> , on the land given for the maintenance of a flower-garden to the temple by <i>Kuppan Mullai alias Udaiyamattanda-Muvōndavēlar</i> the headman of <i>Nagankudi</i> in <i>Anbar-naḍu</i> .
95	On a fifth pillar in the same place	Do.	Rajaraja-Raja(rā)kēśarivarman	18th "	Do.	Beginning lost. Has only a portion of the introduction commencing with the words <i>சிறுசேன உலகே</i> etc. Registers a provision made by the assembly of <i>Tiruvēlundūr</i> for the supply of a <i>kurut</i> of ghee for offerings to the image of <i>Tirukkadvudaiya Emburman</i> , <i>Neyamūduseydan</i> on the day of <i>Punarjūṣaṇ</i> every month, with the interest on the money received by it from the person mentioned in No. 91 above. Lower down the pillar is another inscription of the same king which however stops in the middle of the introduction.
96	On a sixth pillar in the same place	Do.	Parakēśarivarman alias <i>Bejendra-Chola-dēva</i> .	11th "	Do.	Beginning lost. Has a portion of the introduction commencing with the words <i>உலகேசரி வரன்</i> etc. Records a grant of land for the maintenance of two persons singing the hymns (<i>tiruppādiyam</i>) during the three services in the temple of <i>Irukkadvudaiya-Dēvar</i> .
97	On the west wall of the <i>māṇḍapa</i> in front of the same shrine.	Pāṇḍya	Kulaśekhara-dēva	4th year, Tai 20	Do.	Records an agreement by the <i>śāhantār</i> of the temple of <i>Tirumadvudaiya-Nayagar</i> to plant coconut trees in the streets belonging to the temple and to pay half the yield thereof to the temple. One of the streets is called <i>Vikramaśōlan-tiruvēdi</i> .

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
98	On a pillar in the Saundaryanayaki-Amman shrine in the same temple.	Chōla	Rajaraja-Rajakesarivarman	18th year	Tamil ..	Begins with the introduction <i>திருவள்ளுரை</i> etc. Records a gift of 48 sheep for burning a half-lamp in the temple of Tiruvagnisvaratnu-Mahadeva at Tiruvallundar in Tiruvallundar-nadu a subdivision of Uyyakkondar-valanadu by a resident of Munaippadi.
99	On another pillar in the same place.	Do.	Do.	Do.	Do. ..	Do. Gift of 45 sheep for burning a half-lamp in the temple by a certain Kumaran Fellaivalaiyan of Valugur. Mentions a committee called <i>Kaṭi-gaṇatār</i> .
100	On a stone in the ruined Agastyaesvara temple at Palaiya-Gudalur.	..	....	....	Do. ..	States that this door-jamb, the flooring and the <i>Sri-pīṭam</i> were the gifts of a certain Tiruvallamudaiyan.
101	On the north wall of the central shrine in the Gomuktisvara temple at Tiruvaduturai .	Chōla	Rajarajakesarivarman <i>alias</i> Rajarajadova.	24th year	Do. ..	Begins with the introduction <i>திருவள்ளுரை</i> etc. Records an agreement by the assembly of Iachchikudi <i>alias</i> Vikramasingach-chaturvedinangalam a <i>brahmadēya</i> in Manji-nadu a subdivision of Rajendrasinha-valanadu, to pay the taxes levied, in the land-survey made by order of the king, on the lands belonging to the temple of 'Tiruvavaduturai-ndaiya-Paramasvami at Sattaijūr a <i>brahmadēya</i> in Tirumūr-nadu, in payment of the interest on the money which they had received some time previously from the temple but which they were unable to pay back. In continuation of this is another inscription of the 25th year of the king, recording a gift of land by the residents (<i>ārām</i>) of Iṭṭaṅgaṭikudi in Peravūr-nadu a subdivision of Uyyakkondar-valanadu, for burning a perpetual lamp in the temple.
102	On the same wall	Do.	Parakesarivarman <i>alias</i> Rajendra-chōla-deva.	6th year, Mithuna, Sunday, septami, Uttirai.	Do. ..	Begins with the introduction <i>திருவள்ளுரை</i> etc. Registers a sale of land to the temple, made tax-free, by the assembly of Abiyāyach-chaturvedinangalam <i>alias</i> Sattaijūr, a <i>brahmadēya</i> in Tirumūr-nadu, a subdivision of Uyyakkondar-valanadu. Mentions the hall called <i>Ulagalandam</i> to the north of the temple, where the assembly met and the measuring rod <i>Māṭṭaikkal</i> . Also records a gift of land to the temple made in the 5th year of the king by the residents (<i>ārām</i>) of Kīraṭṭar in Peravūr-nadu for burning a perpetual lamp before the god.
103	Do.	Do.	Do.	28th year	Do. ..	Begins with the same introduction. Records a gift of land, made tax-free for 200 <i>kāṣu</i> received from the temple, by the assembly of Meṭṭilān-ālan in Tiruvallundar-nadu, a division of Uyyakkondar-valanadu with the condition that the <i>Māḷes-saras</i> of Sarvadevan-tirumadam, called after the king's <i>guru</i> , should be fed daily. Mentions a maid-servant of the palace (<i>periyavāḷam</i>) called Tadaivan Arumoli.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
104	On the same wall .. ..	..	....	...	Tamil	Gives a list of the gold and silver vessels and ornaments and also images of some deities, presented to the temple on various occasions by several persons including Irāmāy Abhimānōṅgiyar, the mother of Trailōkya-Madeviyar (who was again) the mother of Rajendra-Choladeva, and by the preceptor (<i>guradēvar</i>) of Rajadhiraja and the servants of the palace (<i>periyēlēm</i>).
105	Do	Chola ..	Rajaraja-Rajakesarivarman ..	16th year ..	Do.	Begins with the introduction of <i>செருமன்குளம்</i> etc. Incomplete. Registers the agreement made by the assembly of Siraiñaiñohur a <i>brahmadēva</i> in Tiruvāṇadūrnādū on the southern bank, undertaking to pay the taxes on the lands belonging to the temple in return for the money due from it to a certain private individual and which had been confiscated by Rajaraja-Maharaja (Rajaraja I) under circumstances the details of which are lost in the inscription.
106	Do. .. ..	..	....	....	Do.	The inscription is engraved by the side of two figures one standing behind the other facing a <i>śiva</i> . States that the front figure is that of Kūṭavai Sundaradittai of Varampaṣal who constructed a tier (<i>ḷēṣḷ</i>) of the temple and the other, of Nakkan Vannāṭṭadiga a maid servant of the palace (<i>periyēlēm</i>).
107	Do.	Chola ..	Parakesarivarman ..	3rd year ..	Do.	States that this is the boundary limit (of the land?) purchased from the assembly of Sirupahyur by the residents (<i>uram</i>) of Kaṭṭaṇṇal in Peravūr-nadu.
108	Do.	Do ..	Parakesarivarman alias Rajendradeva ..	4th ..	Do.	Registers the royal confirmation of the grant, made by the <i>Māḷēśvarar</i> , of certain privileges in the temple to Parasuraman Satharan of Iṭṭankankuṭi for his acts of piety such as the provision for offerings and worship to the god at Tiruvāṇaduturai on the festival days in the month of Puraṭṭasi, the construction of a temple called Maḍbū-tantaka-[[āvara] in his own village making endowments for offerings and lamps therein, and for the provision made by his father for the mai tenure of a perpetual lamp in the temple at Tiruvāṇaduturai.
109	Do.	Do. ..	Parakesarivarman alias Rajendra-Choladeva.	6th ..	Do.	Beginning of lines built in. Commences with the introduction of <i>செருமன்குளம்</i> etc. Registers a sale of a <i>vēṭi</i> of land to the temple for 40 <i>kāṣu</i> by the assembly of Peravūr, a <i>brahmadēva</i> in Peravūr-nadu, a subdivision of Uyyakkondar-vaṇaṇāḍi; with an agreement to pay all its taxes for a further sum of 90 <i>kāṣu</i> received by them.
110	Do.	Do. ..	(Built in)	4th ..	Do.	Beginning of lines built in. Same to register a tax-free gift of 4 <i>vēṭi</i> of land to the temple by the irrigation committee (?) (<i>vēṭṭatṭai kūṭaiyārāṇḍal</i>) of the assembly of Siraiñaiñohur who had got it tax-free from Parakesarivarman alias Karikala-Choladeva who raised the banks of the (river) Kaveri (<i>Kāvērikarāṇḍal</i>).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
111	On the same wall	Chōla ..	Parakēsarivarman 'who took Madurai' ..	36th year ..	Tamil ..	Registers a gift of land by a certain Tayanikāḍan of Viramāgūḍi, after purchasing it tax-free from the assemblies of Sīrpalaiyūr, and Sīramiṇchebur, for the maintenance of two hymners, two gardeners and two maid-servants for gathering flowers for garlands, for offerings in the temple and for feeding, under the supervision of the donor's descendants, the <i>Stragōgins</i> and the <i>Māhī-varas</i> on the seven festival days beginning with the asceticism Mūla.
112	Do.	Do. ..	Parakēsarivarman <i>alias</i> Rājendra-Chōla-deva.	4th " ..	Do. ..	Registers a sale of land and house-site for 20 <i>kāṣu</i> by the assembly of Palaiya-Vānavamāhadavich-chaturvedi-mōṅṅalam in Imṇamīr-nadu a subdivision of Rājendra-siṅha-valanāḍa, to Alvar Sri Parantakan Sri-Kundavai-Pirattiyār who endowed it on <i>śāvarman</i> Aruṇyāṇ Chandraśekaran <i>alias</i> Uṭama-Chōla-Achalan and his descendants as the physician of the village. It was engraved on the temple walls by the order of the king.
113	Do.	Do. ..	Do do	Do ..	Do. ..	Engraved in continuation of the previous inscription. Records the agreement made by the assembly mentioned above to pay the taxes on the same land in return for 80 <i>kāṣu</i> received by it from the donor.
114	Do. .. ..	.. ..	....	.. ..	Do ..	Registers a gift of land as <i>Sōdanachāṇai</i> (?) to Tirukkal Kāṣiyavai Appa Venkadeṇ by the <i>ārakannas</i> of the temple.
115	Do.	Chōla ..	[Rājakesarivarman <i>alias</i> Chakravartin [Rājōttuṅga-Chōla[deva].	4th year, Meṣha, 60. navami, Tuesday.	Do ..	Fragment. Mentions a <i>maṭha</i> and the village Sutta-maṭich-chaturvedi-mōṅṅalam in Ieravai-nadu, a subdivision of Rājendram-valanāḍa.
116	On the west wall of the same shrine.	Do. ..	Parakēsarivarman <i>alias</i> Rājendra-Chōla-deva.	3rd year ..	Do. ..	Records a gift, by a native of Tiruvilimūlai a <i>brahmadēya</i> in Venṇāḍu in Uyyakkondar-valanāḍa, of paddy from the interest on which the <i>Siva-brāhmanas</i> of the temple agreed to get daily three pots of water from the river Kāvai for the sacred bath during the three services of the god.
117	On the same wall .. ..	.. ..	....	....	Do. ..	Gives a list of the different metallic images of the deities with their measurements, and lamp-stands in the temple of Tiruvandūtugai-Uḍayār in Sāt'apur <i>alias</i> Abaya-sraya-chaturvedi-mōṅṅalam.
118	Do.	Chōla ..	Parakēsarivarman <i>alias</i> Rājendra-Chōla-deva.	27th year ..	Do. ..	Registers an agreement made by the <i>Siva-brāhmanas</i> to a certain Sāṅkanai Isai of Kūṭ'apur in Nallayur-nadu to burn a perpetual lamp in the temple for the 30 <i>kāṣu</i> received from him, and to a certain Athaiyāṇ Kuttadai Vāṣuḍevāṇ of Vadavur who had made a gift of 6 <i>kāṣu</i> to provide for a pot of water from the Kāvai for the sacred bath of the god during the mid-day service.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
119	On the same wall	Chola ..	Parakesarivarman <i>alias</i> Rajendra-Chola-deva.	18th year ..	Tamil ..	Incomplete. Begins with the introduction இருமன் னி னென etc. Registers a similar agreement made by the <i>Siva-brāhmanas</i> of the temple to burn two perpetual lamps in the temple and to get daily three pots of water from the river for the sacred bath of the god during the mid-day service.
120	Do.	Do. ..	Rājaraja-Raj. *Jakesarivarman	9th year, Full, Saturday, Tiruvonam.	Do. ..	Registers a grant of land as <i>prithivibhaga</i> on behalf of the temple by the assembly of Sattānūr that assembled in the hall called 'Chatusāhi', to a certain Kumanan Sikanḍan who had the <i>Sakka-kāra</i> of the village, for acting the seven <i>aiṅkas</i> of the <i>Āryakūṭan</i> on the festival day in the temple of Tiruvavaduturai-Ālvar in the month of Puraṭṭāsi.
121	On the west and south walls of the same shrine.	Do. ..	Rājaraja-Rajakesarivarman <i>alias</i> Rājarajadēva.	20th year	Do. ..	Built in. Begins with the introduction இருமகன் டேபாலு etc. Seems to record an agreement by the assemblies of Sattānūr in Tiruvadur-nādu and Sirkkai-chohar in Tiruvadur-nādu to pay the taxes on the temple lands situated in their villages in lieu of the interest on the amount due from them to the temple which they were unable to pay.
122	On the south wall of the same shrine.	Do. ..	Parakesarivarman 'who took Madurai'	38th "	Do. ..	Incomplete. Registers a sale of land to the temple of Tiruvavaduturai-devār by the assembly of Sirkkai-chohar for the money paid on behalf of the temple by a certain Tirukkaraḷip-Pichehar.
123	On the same wall	Do. ..	Do. do.	36th "	Do. ..	Records a gift of 99 sheep by a certain Namban Viśeṣvaran for maintaining a perpetual lamp in the temple.
124	Do.	Do. ..	Rajakesarivarman	2nd "	Do. ..	Incomplete. Gift of gold for burning a perpetual lamp in the temple by a merchant of Karuppur in Tiruvadur-nādu on the southern bank.
125	Do.	Do. ..	Parakesarivarman 'who took Madurai'	35th "	Do. ..	Records a remission of taxes on the land purchased for the temple by a certain Kaṇan Sattan of Neṭṭupai in Tājja-vir-kurram, by the assembly of Sirkkai-chohar for the money received from the donor. This land and another purchased for the temple from the same assembly by Tirukkaraḷip-Pichehar (mentioned in No. 122 above) were to be utilised for the maintenance of servants who blew the conch and horn, held the parasol and looked after the flower-garden.
126	Do.	Do. ..	Do. do.	26th "	Do. ..	Registers the purchase of 11 <i>maḍ</i> of land for the maintenance of the pipers serving in the temple, from a resident of Sirkkai-chohar by Tirukkaraḷip-Pichehar who is stated to have built the temple (at Tiruvavaduturai). The assembly of the village made it tax-free on receipt of 16½ <i>kalaiyā</i> of gold.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
127	On the same wall	Chōla	Parakēsarivarman	7th year	Tamil	Ends of lines built in. Registers a sale of tax-free land to the temple by the assembly of Sattanar for 15 <i>kalāṅṅu</i> of gold which had been endowed to the temple for the sacred bath of the god on the day of Uttarayana-Samkranti by a certain Omāśi. Orriyaru Kutlan of Tiruvānāikka, a <i>āṇṇāṇṇa-ārāṇṇāḍai</i> in Kiliyur-nādu.
128	Do.	Do.	Parakēsarivarman <i>alias</i> Rajendra-Chōlādēva.	9th	Do.	Begins with the introduction <i>செய்துரை</i> etc. Registers a sale of land, made tax-free, to the temple by the assembly of Kavanar, a <i>brāhmadēyan</i> in Tiruvāṇṇantūr-nādu a subdivision of Uyyakkonḍar-vāṇṇādu for 100 <i>kāṣu</i> received by it.
129	Do.	Do.	Do.	Do.	Do.	Begins with the same introduction. Records a gift of 96 sheep for a perpetual lamp in the temple by a devotee named Vēmbaṇ Sankaran <i>alias</i> Tillaivāṇṇap-Piōcheban.
130	Do.	Do.	....	....	Do.	Modern. Records the appointment of a certain Tannundun-sēkhara-Paṇḍitar for worship in the temple of Gōmuk-tāvara and (his consort) Atukunoh-Nāyaki.
131	Do.	Do.	...	...	Do.	States that this is (the figure of) Ilaiya Tiruvāṇṇakaraiyar the devotee of Karpalin-Piṇṇar (god). The inscription is engraved by the side of a standing figure in a worshipping attitude with the joined palms raised above the head.
132	Do.	Do.	....	....	Do.	The inscription is engraved near a figure standing in front of a <i>tiṅṅai</i> , with hands placed close to the chest in a worshipping attitude. States that this is (the figure of) Sri-Karpalin-Piōchehar.
133	Do.	Do.	....	....	Do.	The inscription is engraved below a standing figure worshipping a <i>tiṅṅai</i> in front. The name is given as Ambala-vaṇ Tiruvāṇṇakaraiyar <i>alias</i> Tiruvāṇṇakaraiyan, the devotee of Tiruvāṇṇakutai-Uḍaiyar.
134	Do.	Chōla	Parakēsarivarman <i>alias</i> Rajendra-Chōlādēva.	16th year	Do.	Begins with the introduction <i>செய்துரை</i> etc. Registers the agreement made by the <i>Siva-Brāhmanas</i> to provide offerings to the god for the mid-day service and feed an <i>apuri</i> daily with the same, out of the interest on 45 <i>kāṣa</i> received by them from a certain Narayanar Tiruvāṇṇan of Kidāṅgil in Omā-nādu, a sub-division of Jayāṇṇōḍai-maṇḍalam.
135	Do.	Do.	Parakēsarivarman	2nd	Do.	Built in in the middle. Registers a sale of land, free of taxes, by the assembly of Sattanar to Saṅkayan Orri, a member of the <i>Adittapannat-erinda-kāikkalar</i> for the maintenance of a coconut and a flower-garden for the temple.
136	Do.	Do.	Do.	Do.	Do.	Built in in the middle. Registers a similar sale of land by the same assembly for the maintenance of three perpetual lamps in the temple and for a flower-garden.
137	Do.	Do.	Tribhuvana-chakravartin Chōlādēva.	[8]3rd year	Do.	Fragment. Seems to record a royal order confirming the sale of a woman to the temple. Mentions Puliyar Palla-varaiyar the royal secretary.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
138	On the same wall .. ..	..	....	....	Tamil	States that the <i>Sikhara</i> (of the central shrine) was the gift of a certain Pallava-Maharayar (a member of the order) of <i>Kanakaśaṅkṛantār</i> .
139	On the east wall of the same shrine.	Chōla	Parakeśarivarman	3rd year ..	Do	Records the purchase of land in Sīrānaichohar by Kappalip-Pichohar of Tiruvaiṣṇa ¹ Puturai who allotted the same among the hymnists, those bringing water for the sacred bath of the god and the pipers in the temple.
140	On the same wall	Do.	Parakeśarivarman ' who took Madurai and Ilam (Ceylon) '.	39th ..	Do.	Registers the provision made by Karali-Pichohar and the <i>devakamas</i> of the temple for meeting the expenses of offerings to the deity on all the <i>saṅkṛānti</i> days and for special bath on the two <i>Ayana-saṅkṛāntis</i> , by purchase of 3 <i>mā</i> of land for 8 <i>kalāṅju</i> received by them from a certain-Kappuliyur-Nakkaṇ of Taḷiḷḷakkadambar in Kār-nadu on the northern bank.
141	Do. .. ..	..	....	....	Do.	The inscription is engraved by the side of a standing figure worshipping a <i>linga</i> in front. The name is given as <i>Damaṇ Amalan ātias</i> Nauvasiṣvayan of Sīrādi in Tirunavaiyur-nadu.
142	Do.	Chōla	Parakeśarivarman ' who took Madurai ' ..	38th year ..	Do.	Registers a remission of taxes on the lands belonging to the temple both by gift and purchase, by the assembly of Sīrānaichohar for the money received by it from 'Cirukkappalip-Pichohar.
143	Do.	Do.	Do. do.	[38th] ..	Do.	Registers a gift of 500 <i>kalāṅju</i> of gold by Parantakadevar for constructing the temple with stone from <i>Kuḷḷappulāi</i> upwards.
144	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Rajakeśarivarman <i>alias</i> Tribhuvana-chakravartin Kuḷōṭṭuṅga-Chōladeva].	[37]st year, Rishu-sha, Śu. prathamā, Wednesday, Rohini.	Do.	Begins with the introduction புசும்புத்தனாதி etc. Registers a remission of taxes on lands by the big assembly of Tiruṇalajin in Uyyakkondar-vaṇanadu and the provision made for feeding <i>tapasvins</i> and devotees in the <i>maṭha</i> called <i>Tirunilvīṇikan</i> , for the 10 <i>kalāṅju</i> and odd of gold received from the <i>śaṅḡḡṇi</i> Adittan Tiruchohinambalam-udaiyan <i>alias</i> Kadavarayan of Kaṇṇaiyur. Mentions the standard gold (<i>Kuṇḍāṇḱkal</i>) equivalent to a <i>māḍai</i> .
145	On the same wall	Do.	Rajakeśarivarman <i>alias</i> Tribhuvana-chakravartin Kuḷōṭṭuṅga-Chōladeva.	31st year, Kanyā, Śu. pañohami, Friday, Anilām.	Do.	Unfinished. Begins with the same introduction. Records a tax-free gift of 1,000 <i>kuṭi</i> of land to the temple by a number of persons, for the maintenance of a feeding house (<i>aracchālāi</i>) attached to the temple.
146	Do.	Do.	Do. do.	41st year ..	Do.	Begins with the same introduction. Records an agreement [by the <i>Śiva-Brāhmanas</i>] to burn two perpetual lamps in the temple with the money received by them from a <i>Kaikkāla</i> named Naṅḡit-Tiruppiṇavaradevan, belonging to the <i>Rājendrasōlay-Nannamottaiyār</i> , who was a servant of the king's household (அகபரிவாசம்).

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
153	On a pillar in the <i>manidaga</i> in front of the same shrine.	..	....	....	Tamil ..	States that the <i>manidaga</i> (was built by) Śaṅkaradevaṇ of Iṭṭaṅgarikudi. Nearly all the pillars in the <i>manidaga</i> bear the same inscription.
154	On the east wall of the third <i>prakara</i> in the same temple.	..	Tribhuvanaachakravartin Konārinmaikondan.	....	Do. ..	Records a gift by the king, of 80 <i>vēli</i> of tax-free land situated in 4 villages, to meet the expenses of the service called Vikrama-Pandya- <i>śaṇḍi</i> instituted in his name, and for special offerings and worship on his birthday in the asterism Hæsa and on the day of Rôhini every month, when the god was taken out in procession after bath.
155	On the same wall	(hole)	Rajadesarvarman <i>alias</i> Tribhuvanaachakravartin Kulottuṅga-dēva.	10th year, Viśākhā, ka, ba, trayoḥśa, Monday.	Do. ..	Begins with the introduction <i>புதிது</i> <i>புதிது</i> <i>புதிது</i> etc. Built in at the end. Registers a remission of taxes on the lands belonging to the temple, by the assembly of 'iruvaham for the 24 <i>kāsa</i> it had received from the temple out of the money deposited by a certain Aludaiyaṇ Iṭṭyaṇ Virāḍaṭaṇ as <i>maṭṭiyaṇ</i> for feeding devotees on ordinary days and on the day of <i>amāvēṣya</i> in a <i>maṭha</i> called ' <i>Pranāṇavāchakav-nulam</i> '.
156	On the south wall of the same <i>prakāra</i> .	Do. ..	Tribhuvanaachakravartin Rajarajadēva ..	22nd year, Sirtha, ba, paṇḍum, Wednesday, Aśvini.	Do. ..	Registers a sale of 6 <i>mā</i> of land at Sattanur for 3,000 <i>kāsa</i> to the temple by Kuraṅgudaiyaṇ Tiruvēganban-Uḍaiyaṇ Tiravaṇḍuturai-udaiyaṇ, who was in charge of the <i>māṭṭi-pattiyam</i> of the temple.
157	On the same wall	Do. ..	Parakeśarivarman <i>alias</i> Tribhuvanaachakravartin Vikrama-Chōladēva.	2nd year, [Kanya], su, chaturdasi, Thursday, Phram.	Do. ..	Built in at the end. Begins with the introduction <i>புதிது</i> <i>புதிது</i> etc. Registers a remission of taxes on the lands belonging to the temple, by the assembly of Abhayasrayah-chaturvēdimāṅgalam which met in the temple of Maṇiyambalam-Uḍaiyaṇ in the village.
158	Do.	Do. ..	Do. do.	2nd year, Uhanus 19, ba, Monday, Uttirāram.	Do. ..	Begins with the same introduction. Registers a remission of taxes, by the assembly of Pandiyaṇai-ven ⁶ konda-kola-chaturvēdimāṅgalam, a <i>brāhmaṇya</i> in Maṇṇi-nādu, a subdivision of Virudarājubhayaṇkara-vaṇaṇḍu, which had met in the temple of Virarājendra-Viṇṇagar-Aṭṭar in the village, on the land presented by the <i>Śaṇḍapāṭi</i> Saṅkaraṇ Iṭṭaṅgarikudaiyaṇ Ambalan kovilkondan <i>alias</i> Anantapāḍaṇ of Peravur-nādu, a subdivision of Uyyak-konda-vaṇ-nādu for feeding Brahmīns, <i>śaṇḍapāṭi</i> and the destitute in the feeding hall called ' <i>Mūṇṇirivirupattunāṭṭaṇ</i> '. Also records a sale of some other lands in their village to the <i>Śaṇḍapāṭi</i> by the same assembly which had otherwise to pay the taxes on them, since the Veḷḷala tenants had left the village owing to some feuds.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
159	On the same wall	Chola	Parakesarivannan alias chakravartin	3rd year, Dhanus, 1st, Tuesday, Monday, Mula.	Tamil	Registers a remission of taxes on the lands given to the temple by the <i>Sempati</i> mentioned above for the maintenance of a <i>matha</i> , to feed Brahmins, <i>expensae</i> , the <i>andagirise</i> (?), and those studying medicine, grammar, etc., by the assembly of Virudarajabhaivarachaturvedimangalam, a <i>Brachmadiga</i> in Manni-nadu, a subdivision of Virudarajabhaivarachaturvedimangalam, which had met in the temple of Irupparakalai-Alvar in their village.
160	Do. .. ..	..	....	3rd year, Dhanus, 1st, Tuesday, Ani-jam Do.	Do.	Engraved in continuation of the previous inscription. Registers a sale of land to the <i>Sempati</i> mentioned above by a member of the <i>Anganum</i> of Virudarajabhaivarachaturvedimangalam.
161	Do.	Chola	Vikrama-Choladeva	Do.	Do.	Engraved in continuation of the above inscription. Registers a similar sale of land to the same <i>Sempati</i> by another member of the <i>Anganum</i> .
162	Do.	Do.	Do.	Do.	Do.	Engraved in continuation of the above inscription. End built in. A similar sale by another member of the <i>Anganum</i> . Slightly built in at the beginning. Records that the central shrine, the <i>erdan-nadiga</i> and the <i>matha-mandaga</i> (in the temple) of 'Imakkittu' Tanbarapa at Tiruvilamagar were built of stone, partly out of the palace funds and partly with private donations, by a certain Velliyadumai.
163	On the north wall of the central shrine in the 'Puralkattum-Vallalar temple at Vilanagar hamlet of Arupadi.	Tanjore Nayaka	Achyatappa-Nayaka	[Parthiva], Avani 7	Do.	Records that the <i>Tarachattavar-mandaga</i> (in the temple) was the gift of Dhanu (DB-shit)-Vyan.
164	On a pillar in the <i>mandaga</i> in front of the same shrine.	..	....	Kilaka, Adi 15 ..	Do.	Gift of land by purchase for offerings at the <i>matha-gama</i> serving in the temple of Tirumalarkoyil-Mahadeva at Villanur, a <i>matha-mandaga</i> on the southern bank, by Orattalan Sorabhaivar the chief queen (<i>agranadigar</i>) of king Uttama-Chola. Mentions the river Neriyauchucholapporaru. Seeks to record an order of the king's agent Nayiniyappa-Nayinar providing for the maintenance of daily worship and festivals in the temple of Annai (goddess), in lieu of the temple's right of collecting donations from the villages (for that purpose).
165	On two slabs lying on the south side of the second <i>prakara</i> of the same temple.	Chola	Parakesarivannan	5th year	Do.	Much damaged. Gives a list of the conquests of the king. Registers the remission of the taxes, <i>adhi</i> and <i>siddhara</i> due from several specified villages, including Pariyalur in favour of the Siva and Vishnu temples of those places, for worship and offerings to the deities. Similar to Nos 511 of 1905 and 210 of 1917.
166	On two slabs built into the south and north sides of the <i>gopura</i> in the Elhiyanman temple at Mudigondanallur.	Tanjore Nayaka.	Vijaya-Raghava-Nayaka	Chitralhanu, Avani 20.	Do.	States that this is the <i>utara</i> of the king for engraving on stone and copper, a list of the lands amounting to 16 <i>avai</i> and 3 <i>mai</i> in all, of the temple of Tiruvattanam-Udayar at Ariyalur alias Rajanarayana-chaturvedimangalam in Villai-nadu, a subdivision of Jayagondasola-valaadu, as the old stone records with regard to these had been destroyed by fire.
167	On the south and east walls of the central shrine in the Dakshapurisvara temple at Parasalur.	Vijayanagara	Virapratapa Maharaya, ...	Lost	Do.	
168	On the north wall of the same shrine.	Pandya	Jatavarman Tribhuvanachakravartin Sudana-Jayadideva.	5th year, Kumbha, 1st, Friday, Uttam.	Do.	

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
169	On the same wall ..	..	Tribhuvanamachakravartin Kōṇēriṇimakkop-dān.	8-1st year, 245th day.	Tamil	Records a tax-free gift of 30 <i>ēṇṇ</i> of land in Pūṇigarkuḍi <i>alias</i> Pararajabavaṇkararallār by the king to the <i>Rhettas</i> of Pūḷagumūḍumūḍaich-chaṭturvēdimangalam, an <i>agrachāra</i> established by Maḷavarayar out of the lands separated from Vīṇaiṇṇar-paṇṇu in Vīṇai-nādu and added to Mēṇka-nādu.
170	On the south wall of the central shrine in the Svarapurnasvām temple at Sambanarkoil .	Chola	Tribhuvanamachakravartin Kulōttunga-Chōḷadeva, 'who was pleased to take Madurai'	Lost ..	Do.	The slab containing the first three lines is built into the west wall of the <i>mandapa</i> . Records an agreement given to a certain Ganiaman Pūṇyadevaṇ Tiruvēkkaḍ-udaiyār and others, by the priests, to burn a twilight lamp in the temple of Tiruchchembampalli-Udaiyār at Akkōr <i>alias</i> Rajendrasimha-chaṭturvēdimangalam, for the 40 <i>kāṇ</i> realised by the sale of some land which had been already endowed by the former's grandfather for the purpose.
171	On the east wall of the <i>mandapa</i> in front of the same shrine.	Do.	Tribhuvanamachakravartin Kulōttunga-Chōḷa[adeva].	5-1st year, Makarāḥa, chaṭturdaśi, Friday, Pūṇam.	Do.	Records an agreement, at the request of a certain (chief) Chakravarti Akkōr-Nāḍaiyār, by the <i>dēvānāṭṭi</i> and <i>nigāṇṭṭar</i> of the temple that they would continue to conduct the celebration in the temple, of the festival in honour of the Nāyṇār Tenruvalar-Uḷava (?), whose image with those of the other Nāyṇars had been removed to the Pillaiyār temple at Tiruvidaikkaḷi owing to bad times, in the 11th year (of the king's predecessor) and that they would reconstruct the gateway called <i>Tuppadaradigai tūṇṇṇal</i> , the north wall and the ear-stand which had fallen down in cyclone.
172	On the north wall of the same <i>mandapa</i> .	Do.	Tribhuvanamachakravartin Rājadhiraṇḍa	5th year ..	Do.	Begins with the statement that the introduction is <i>śāśa</i> <i>śāśa</i> etc. Records a gift of land to the temple of Tiruvalaṇḍudaiyār by the assembly of Vīḷai-nagar <i>alias</i> Nittaviṇḍa-chaṭturvēdimangalam in Vīḷai-nādu, a subdivision of Jayarṇḍasōḷa-valaṇḍu, and also another grant to the same temple of the right of collecting the taxes on some lands purchased by it from several people as <i>kuḍiṇṇal</i> .
173	On the same wall ..	Do.	Do. d,	5th year, chaṭturdaśi, Sōḍi.	Do.	130. Records a gift of land for worship and offerings to the same temple which is stated to have been in Abhinama-vōṇṇallūr, the western hamlet of Akkōr <i>alias</i> Rajendrasimha-chaṭturvēdimangalam in Akkōr-nādu, a subdivision of Jayarṇḍasōḷa-valaṇḍu, by the assembly of Maṇai-kuḍi <i>alias</i> Ttamasōḷa-chaṭturvēdimangalam in Tiruvidalūr-nādu a subdivision of Rājadhiraṇḍa-valaṇḍu, made for the welfare of the king (<i>Uḷṇḍiṇṇa-Nāṇṇār</i>).
174	On the west wall of the same <i>mandapa</i> .	Do.	Rājadesivā man <i>alias</i> ..	6th year, 56th day	Do.	Stones out of order and some lost. Gift of land made for the welfare of the king after purchasing it from four private persons, for worship and repairs to the same temple, by the assembly of [Talaichohai]gaḍu. Mentions the road called 'Rajasaundara-vadi.'

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
175	On a slab set up at the entrance into the same temple.	Tanjore, Mahārāja.	Sarfojiraja	Kali 4821, Śarvati, Karttigai 3.	Tamil ..	Records an agreement given to the temple of Sempou-Nadar by the inhabitants of the villages belonging to the temple, to collect once every year, in addition to the taxes due from them, certain amounts in the shape of taxes on looms, <i>urai pidi</i> (?) <i>sumudam</i> and <i>nyam</i> for the protection of those villages. Mentions the officers <i>Subhā Ayyavayyan</i> of Kaverippattanam and <i>Haval Tanjavara-Nudali</i> .
176	On the south wall of the central shrine in the Tirumulaśhāna-svami temple at Kilmaṭṭur.	Chōla ..	[Tribhuvana]chakravartin Tribhuvana-viradēva, 'who [having taken] Madurai and the crowned head of the [Pāṇḍya], [was pleased to] perform the anointment of victors and the anointment [of heroes]'. Rajakesarivarman <i>alias</i> Tribhuvana-chakravartin Rajadhirajadēva, 'who was pleased to take Madurai and Iḷam'.	Lost	Do. ..	Damaged. Records the setting up of the image of Dakṣiṇāmurti in the temple of Śrīnāśtha[nam]aiyar at Kilmaṭṭur by a Brahmin lady residing at the village, who also made a gift of land for offerings to the image.
177	On the north wall of the central shrine in the Kaṭamudi-Jvara temple at Kilaiyūr.	Do. ..	[Raja]kesarivarman <i>alias</i> Tribhuvana-chakravartin Rajadhirajadēva, 'who was pleased to take Madurai and Iḷam'.	14th year	Do. ..	Seriously damaged. Begins with the introduction <i>சுலோ</i> <i>சுலோ</i> etc. Seems to record an agreement about the quantity of produce payable to the temple on the lands belonging to it by the tenants.
178	On the south wall of the same shrine.	Do. ..	[Raja]kesarivarman <i>alias</i> Tribhuvana-chakravartin Rajadhirajadēva, 'who was pleased to take Madurai and Iḷam'.	Do.	Do. ..	Stones out of order and some lost. Begins with the same introduction. Seems to register the renewal of a gift of land made in the second year (of the king) to the temple of Tirukudaimudi-Nayanar at Śrīkūṇṇam <i>alias</i> Kundaia-ohaturvedimaṅgalam, a <i>brahmadēya</i> in Nāṅgūr-nadu by the assembly of the village, with the remission of certain taxes due on the land [in return for a payment of a lump amount].
179	On the south wall of the verandah in front of the Jvaraharśvara temple at Melapadi, hamlet of Kilaiyūr.	.. .. .	[Ko]ṇṇerūmaikondaṇ	16th year, 303rd day	Do. ..	Slightly built in at the beginning. Records a royal order, at the request of Kulōtūṅgaśōla-Kēṇiyadāyaṇ to the authorities of the Visveśvaradēvar temple at Viḍivēṅga-chaturvedimaṅgalam in Rajadhiraja-valanādu, granting a tank at Araṅgarkudi to the temple for growing water lilies for the god. On hearing complaints that the irrigation of the <i>dēvādāna</i> lands would be interfered with, it was ordered that the lands might be irrigated on certain fixed days and water lilies grown as well. The <i>tirumadira-ōlai</i> was Neriṇṇāchechōla-Muvēndavēlan.
180	On the north wall of the central shrine in the Nalukpai-Jvara temple, at Punjai, hamlet of Kidaragondan.	Chōla ..	Tribhuvana-chakravartin Chōludēva.	1[2]th year	Do. ..	Registers a gift as <i>arṇamādhiga</i> of 10 <i>vēli</i> of land which had originally belonged to three Viḥṇu temples at Telachchūṅgaḍu, under the name Tiruṇāsanambandaṇallūr to the shrine of Uḍaiya-Pillaiyar reconsecrated in the temple at Tirunannipalli, a <i>brahmadēya</i> in Akkūr-nadu a subdivision of Jayaragondaśōla-valanādu by order of the king. Mentions the road 'Rajasundaravadi'.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
181	On the same wall	Chola ..	Parakēsarivarmaṇ <i>alias</i> Tribhuvana-chakravartin Vik[r]ma-Choladeva.	1[6]th year, Margali, 6, Monday, Uttirani.	Tamil ..	Begins with the introduction முமாலை மீட்டைந்து etc. Records the decision of the <i>Mūlapurushas</i> of Talachohar-gadu in Akkur-naḍu assembled in the Mummudi-Solai-Pērambalam (hall) to grant some tax-free (<i>kaṣṣako/da-vra-gi/si</i>) land at the hamlet Rajarajanallor for growing betel-leaves for the use of the goddess and for the maintenance of two gardeners growing the same, at the request of the king's daughter through Tennavan-Brahmarayan and the temple authorities from Perumbarrappuliur. This is stated to have been engraved both in the temple at Tirunannipalli and Truchirimahalam and is signed by 57 members.
182	On the west wall of the same shrine	Do. ..	Parakēsarivarmaṇ <i>alias</i> Rajendra-Choladeva.	14th year	Do. ..	Begins with the introduction இருடனிலி வளர etc. The inscription is very faintly engraved and is worn out in places. Records an agreement by the assembly of Talachohar-gadu in Akkur-naḍu, a subdivision of Uyyak-kondar-vaṇadu to pay the taxes on behalf of the temple on some temple lands, to meet the expenses of the daily worship and offerings and a special festival once every year to the image of Kishabhavahanadeva in the big temple, for securing victory to the king's arms (வருஜை வதி-த-தருள).
183	On the same wall	Do. ..	Rajakēsarivarmaṇ <i>alias</i> Kulottunga-Choladeva.	4th ,, ...	Do. ..	Begins with the introduction முடேவி வளர etc. Records the quantity of paddy to be measured on certain lands belonging to the temple of Tirunannipalli-udaiya-Mahadeva for the daily worship and offerings in the temple, by the assembly of Talachohar-gadu, a <i>brahmadēya</i> in Akkur-naḍu in Jayangondaśola-vaṇadu. Refers to the land survey made in the 16th year of a certain king (name not given), and also quotes his 35th year.
184	On the south wall of the same shrine.	Vijayanagara	Virapratapa Maharaya.	Śaka 143[9], Iṣvara, Pushya, 6u, paurnami.	Do. ..	Mentions the conquests of the king and registers a remission of taxes on several villages including Talachohar-gadu in favour of the Śiva and Viṣṇu temples in those villages. Similar to No. 167 above.
185	On the same wall	Chola ..	(Built in)	(Built in)	Do. ..	Begins with the introduction இங்கனோந்தரு etc. of Rajadhiraja I. Built in in the middle. Seems to record the remission of taxes by the king on certain lands belonging to the temple, with orders to the assembly to take over the management of the lands hitherto in the possession of the temple. Refers to the improvements made to certain lands on behalf of the temple by a lady belonging to the palace (<i>periyar-velum</i>).

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
186	On the same wall	Chōla ..	Rajakesarivarman <i>alias</i> Rajarajadeva (I)	22nd year, Dhanus, 8u, pañchami, Thursday, Avittam.	Tamil	Built in at the beginning. Begins with the introduction of <i>ṣṛuḥ</i> etc. Records the gift of 10 <i>vēḷi</i> of land (by the king) for the maintenance of a feeding house called 'Arumoladeva', and for the daily offerings of <i>haverūli</i> to god Adavallar in the temple, with the condition that the tax on half the portion was to be paid by the temple, and that on the other half by the assembly of Talaiichangāṭu. Also records another tax-free gift of 5 <i>vēḷi</i> by the assembly for an annual festival in the month of Sittirai and a remission of taxes on the land granted in the 17th year of the king for the <i>haverūli-archana</i> in the temple.
187	Do.	Do. ..	Parakesarivarman <i>alias</i> Rajendra-Chōlodeva.	8th year, Aṇi, 8u, Sunday, Nakha.	..	Begins with the introduction of <i>ṣṛuḥ</i> etc. Records the decision of the assembly while holding its meeting in the Mummuliṣṇa-mandapa, to pay the taxes in return for the 50 <i>kāṣu</i> received by it, on 2 <i>vēḷi</i> of land at Paḍanūr in Vijai-nādu which had been purchased by the Periyatali-Mahadevar temple in the southern quarter of the village, for meeting the expenses of the festivals in the month of Vaigasi and of feeding the Brahmins on those occasions. It also agreed to pay the taxes on 2 <i>vēḷi</i> of temple land at Kilippulam in lieu of the interest on the 100 <i>kāṇḍu</i> which had been received by it on promissory note (<i>kaṇḍu-utṭali</i>) from the same temple. These two transactions were engraved on the walls of Tirumanniḷḷi-Ṭṭaiyar temple by the order of the assembly.
188	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Rajakesarivarman <i>alias</i> Tribhuvana-chaṭravartin Rajadhirajadeva, 'who was pleased to take Madurai and Iḷam (Ceylon)'.	14th year, Dhanus, 8u, pañchami, Saturday, Tiruvādrāi.	Tamil	Begins with the introduction of <i>ṣṛuḥ</i> etc. Registers a joint gift, by the order of the assembly, by four individuals, of 200 <i>kāṣu</i> for setting up uṇṭalṇa images of certain 'Tiruchelūṇṭalakkāṭṭar', who sacrificed their lives by entering fire to attest to the ownership of the temple of certain <i>dēvādāna</i> lands as against the claim to the same by these 4 persons who had ultimately to make them over to the temple and to make an additional gift of land for worship to these images.
189	On the same wall	Do.	Tribhuvanaachavartin Rajadhirajadeva	3rd year, Karkaṭaka, ba. . . .	Do.	Incomplete. Seems to record the privileges granted by the temple authorities to certain members of the <i>Anūḷoma-Rāḥakāra</i> castes including blacksmiths, goldsmiths, carpenters and stone masons.
190	Do.	Do.	Vira-Rajendra-Chōlodeva	3rd year	Do.	Records a payment of 80 <i>kāṣu</i> by six persons for obtaining the <i>tirukāṇṇakkaḷ</i> (title-deed?) which had been lost after the death of their relation a certain Tiruveṇkaḍaiyan of Koppadur (Kopḍattur).

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
191	On the north and west walls of the same <i>maṇḍapa</i> .	Chōla	Parakēsarivarman Tribhuvanaśaṅkara-var-tin Rājendradeva.	14th year, Paṅguni, ha. 13, Monday, Sadaiyam.	Tamil	Begins with the introduction <i>புதுமாதிரி பொழியலும்</i> etc. Records the remission by the <i>Adiappu-mudalis</i> , the <i>Kūṭṭapperumakkal</i> and those doing the <i>Vēṇṇāyakkam</i> , as the executive body of the assembly (<i>Mūlapuruvahai</i>) of Talaichohangadu, of all taxes and assessments on some land at Rājajanalur, a hamlet of their village, belonging to the temple of Kalakāḍavar at Tirukāḍavar in Ambunadu in return for a sum of money from the temple, with the understanding that the land was to be converted into a hotel-garden owing to severe drought in the Avai and Puraṭṭadi months and the consequent failure of the crops that year. Mentions the channel 'Unuturamun- <i>vaṭṭakki</i> .'
192	On the east wall of the Chāṇḍēsvara shrine in the same temple.	Do.	Parakēsarivarman 'who took the head of the Paṇḍya.'	4th year	Do.	Records a gift of a <i>vēṭi</i> and 2 <i>ma</i> of land and 12 <i>kāsu</i> for the midday offerings in the temple by a certain Iṇṇiṅga-Vēḷadārayan of Naraṅgaṇaṅgalam.
193	On the east and north walls of the same shrine.	Do.	Parakēsarivarman <i>alias</i> Rājendradeva ..	3rd year and 6th year, Aṇi, ha. 2, Friday, Tiruvōnam.	Do.	Begins with the introduction <i>இரட்டபாடி ஏழுரை இலக்கம் கொண்டு</i> etc. Records the agreement of the assembly to pay the taxes on certain lands in lieu of the interest on 80 <i>kāsu</i> received by it in part from the officer Irumaṇḍiōḷa-Muvendavelar in the 36th year of Vijaya-Rājendradeva 'who died on the elephant back' and in the third year of Rājendradeva. The produce from the lands was to be utilized for the midday service to the images of Tiruvāḷamburam-udaiya-Nayapār, his consort and Pillaiyar set up by the officer in the temple of Tiruvāḷamburam-Uḍaiyar in the village. Refers also to a gift of 30 <i>kaṇṇū</i> made to the temple for beating the <i>kaṇḍērum</i> (?) on the marriage day of 'Aḷappiṇḍar', made in the 13 th 2nd year of Parakēsarivarman Rājendran-Chōḷadeva 'who took Tiruvadōṣam, Gaṅṅai and Kaṇṇam.'
194	On the west and south walls of the same shrine.	Do.	Do.	7th year, ha. Sunday, navami, Uṭṭirattadi.	Do.	Begins with the introduction <i>திருமாதிரி புதியலும்</i> etc. Records an exchange in consideration of 200 <i>kāsu</i> received from the temple, of 2½ <i>vēṭi</i> of tax-free land by the assembly of Talaichohangadu in return for 1½ <i>vēṭi</i> which had been given to the temple for the <i>ḷuvirūḷi-arcāṇa</i> to the god Tiruvāṅḡulam-udaiya-Mahadeva in the village, but found unproductive owing to the high level of the land and the consequent difficulty of irrigation.
195	On the south wall of the Malaiyā-māṇḍalai-Amman shrine in the same temple.	Do.	Tribhuvanaśaṅkara-var-tin Rājathirajadeva.	7nd year	Do.	Stones out of order and portions of the inscription are lost. Seems to record a gift of money realised as taxes on certain shops, for worship and offerings to the image of Mūlapuruvai-Vinayakappillaiyar set up in the temple.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
196	On slabs built into the east wall of the <i>prākāra</i> (outside) of the same temple	Chola	Tribhuvanachakravartin Rajadhirajadeva	2nd year ..	Tamil	Incomplete and stones lost. Seems to record the order of the temple authorities to a tenant living in the temple (<i>virumūntaiyānam</i>) to pay the taxes due from the temple (on some lands?) in lieu of the interest due from him to the temple. Refers to the 4 th year of 'Periyadevar'. Below this is a fragment of an inscription of the 11th year of Tribhuvanachakravartin Rajarajadeva.
197	On a stone set up at the corner of the tank near the same temple.	..	....	Duramkhi, Vaisāsi 23.	Do.	States that the water of the <i>Poyyiravēn-tirittam</i> should not be utilised for irrigating any lands other than the flower garden of the temple of Narayanaṁṇadār- <i>ṇṇāmi</i> .
198	On stones built into the north and south walls of the Nannadiya-Perumal temple at Talaichangadu (Talai-Udaiyavar-Koyilpattu).	Chōla	....	Pañchami, Thursday, Avittam.	Do.	Begins with the introduction <i>சுருஷைநெயர்</i> etc. of Rajaraja I. Stones out of order and portions lost. Records a gift of 100 <i>kāṣu</i> by the assembly of Talaichangadu for feeding in the name of Rajaraja 10 Brahmins in the temple of Tiru-bhitrakūṇḍattu- <i>Ālvar</i> and for <i>harabali-arachana</i> to the god. Specifies the sources from which this 100 <i>kāṣu</i> was to be raised.
199	On the north and west walls of the same temple.	Do.	Rāja . . . . .	....	Do.	Portions lost. Records a gift of land to the temple of Sinadhurai <i>Ādivarahaṭṭavar</i> at Talaichangadu by a resident of <i>Itaiyāyāṅkkuṇḍi</i> , a <i>brahmadēya</i> in Maruṅgalaṇḍu.
200	On the west wall of the same temple.	Do.	Parakeśarivarman, 'who took the head of Vira-Pandya.'	3rd year	Do.	Stones built out of order. Records a gift of lamp to the same temple by a lady, the wife of a native of Tirukkōṭṭiyar in Paṇḍi- <i>ṇḍu</i> .
201	On the south wall of the same temple.	Do.	[Rajakesarivarman]	16th "	Do.	Portions missing and stones built out of order. Seems to record a gift of land to the same temple.
202	On the same wall	Do.	Rajakesarivarman	12th "	Do.	Stones built out of order. Gift of a lamp by a merchant of Kollam in Malai- <i>ṇḍu</i> to the same temple.
203	On the north, west and south bases of the same temple.	Do.	....	..Thursday, Kēttai.	Do.	Stones built out of order and portions lost. Begins with the introduction <i>சுருஷைநெயர்</i> etc. of Rajendra-Chōla I. Records the remission of taxes on certain temple lands by the assembly in lieu of the annual interest of 150 <i>kāṇṇi</i> due on 400 <i>kāṇṇi</i> of gold (by the stannard <i>Kāṇṇi</i> <i>śāṣṭra</i> <i>maṭṭai</i>) received by it from a merchant of the Virasoli- <i>maṭṭai</i> at Gaṅgaikonda- <i>koḷapuram</i> on behalf of the temple of <i>iiruvayyapadi-Ālvar</i> .
204	On a pillar set up on the north side of the central shrine in the Saikharanyēśvara temple in the same village.	Do.	Uttan a-t'hōla	....	Do.	Records the gift of a silver vessel to the big temple of Mahādēva at Talaichangadu by Pirantakan-Mādevaḍi- <i>gaḷ</i> <i>aiyas</i> Sembiyar-Mahādēvi the mother of Uttama-Chōla. Above this are three lines of writing of the time of a certain Rajakesarivarman.
205	On another pillar set up on the south side of the same shrine.	..	....	....	Do.	The inscription is very badly worn out. Seems to belong to the early Chōla period. Records a sale of land by the assembly to the temple of Tiruvēlvikkuṇḍi-Mahādēva in the village.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
206	On the north wall of the first <i>prākāra</i> of the same temple.	Chola	Tribhuvanaachak[ravartin*] Rajarajadeva	17th year ..	Tamil	Records an assignment, by the assembly of Jayāṅgadaśālanallur to the three Śiva temples of Vājendra-Cholaivaram-Udayar, Kuśāisvaram-Udayar and Villisvaram-Udayar of the place, of three <i>vēḷi</i> of cultivable land which had been lying uncultivated (<i>paṇṇiḷi</i>), as their tax-free property, entering them as such in the <i>oligū</i> and <i>paṇṇigam</i> (register), with the provision that if during the next land settlement it was marked as <i>tirappu</i> instead of <i>iraiyil</i> the inhabitants of the village should pay the taxes on the land.
207	On the same wall	Do.	Tribhuvanaachakravartin Rajarajadeva ..	5th "	Do.	Registers a grant of 4 <i>vēḷi</i> of land by the big assembly for house-sites and for the maintenance of the <i>paṇṇikappār</i> (watchmen) who had to keep watch over the village and its eastern hamlet, as they had no quarters before and as the allowances they had been receiving were not enough for their maintenance. This land was to be inalienable under any circumstances except in case of treason.
208	On the west wall of the same <i>prākāra</i> .	Do.	....	....	Do.	Stones lost. Begins with the introduction கட்டுப்படுத்த ஸ்ரீமாத்ரேயம் etc. of Rajadhirāja II. Gives the list, with their situation and extent, of the <i>dēvādāna</i> lands of the big temple at Talaichehaṅgaḍu in Akkur-nadu, a subdivision of Jayāṅgadaśāla-valaṇaḍu as entered in the register. Mentions a land called 'Paṇṇējirai- <i>vēḷigam</i> '. Records the change of a <i>vēḷi</i> of <i>dēvādāna</i> land into <i>tiruvāḍ-mattukkāṇi</i> owing to the failure of the tenant to pay the annual dues of 8 <i>kāḷam</i> of paddy on the land successively and the consequent accumulation of rent for a number of years. The tenant's consent was obtained for the forfeiture and the land was let out on lease (அடையல்) to the tenants, with the sanction of the assembly.
209	On the same wall	Do.	Tribhuvanaachakravartin Ha[ra]jajadeva	5 + 1st year ..	Do.	Records the order of the members of the assembly doing the <i>grāmaṭkārya</i> of Talaichehaṅgaḍu from the month of Pūṇam, defining certain obligations and privileges appertaining to the <i>vāḍraṇ</i> lands in the 10 <i>kaṭṭaḷas</i> of the village and also in the surrounding hamlets.
210	On the south wall of the same <i>prākāra</i> .	Do.	Tribhuvanaachakravartin Rajarajadeva ..	[18]th "	Tamil	Damaged. Seems to record an order of the assembly abolishing certain rents which were being collected for paying its executive staff which was now annually appointed, instead of being a permanent body. It was to carry on its function with the paddy contributed among its members themselves.
211	On the same wall	Do.	Do.	22nd "	Do.	Gift by a Brahmin of three <i>vēḷi</i> of land in Sōlapandyannallur a hamlet of Talaichehaṅgaḍu, for the maintenance of a service instituted by him in the temple of Perunturuk-koyiludaiya-Nayanar.
212	Do. .. ..	..	....	Saka 1396, Jaya, Makara, Śū. dvitīya, Monday, Avittam.	Do.	

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	On the same wall	Chōla ..	Tribhuvanaachakravartin Rajarajadeva ..	19th year	Tamil ..	Registers the renewal of the title deeds (சுருதிகூடு) through the village assembly, to all the residents who were in the enjoyment of lands in the several hamlets of the villages up to the 18th year (of the king), by Pillai Sundarāṅgalaṁ-Uḍaiyar Śivacavana-Perumal alias Irupaiyalar, and Pillai Puroṣaikhudaiyar Satyavakkar Tiruvēgaṁbam-Uḍaiyar as the old registers (பெருத்தகம்) and documents (சுருதிகூடு) had been lost in the disturbed state of the country (குறித்தகம்) in the 5th, 1[1]th and 14th years (of the king). States that Sottavallinallur is the gift (to the temple) for a service in the name of king Srīraṅgarāya.
214	On a slab lying near the Naga-nathēszara temple at Kilapperumballam.	Vijayanagara ..	....	....	Do.	Built in at the beginning. Seems to record a sale of land made tax-free, by some private individuals of Marchcheri in Akkur-nādu to the temple of [Tiruvallamburam-Uḍaiyar], to provide for worship and offerings to the images of Kuttādaijēvar and Tadaṅṅann-Nacheiyar set up in the temple by a certain Vēlaṅ Gaṇḍarāditaṭai.
215	On the north wall of the central shrine in the Dakṣiṇapurisvata temple at Melapperumballam.	Chōla ..	[Tribhuvanaachakravartin Cholaḍeva. Vikrama-	 [trijyōdash, Thursday, Anilam.	Do.	Do. Records a sale of 5 persons to the temple of Tiruvallamburi-Uḍaiyar in Talaichehaṅgaḍu in Akkur-nādu, a sub-division of Jyāṅṅondasōla-valanādu, by a certain Kavakāsi-Kahayan Kunarai; alias Tambirantōlan of the same village.
216	On the same wall .. ..	..	....	5th year	Do.	Do. Records a similar sale of 6 persons by a certain Sōmuṭṭattai of Nāṅṅur alias Sripadadūṇi-chinnivēlmangalam in Rajadhirāja-valanādu, for 13 kās.
217	Do. .. ..	..	....	13th	Do.	Do. Records another sale of 7 persons including herself to the temple for 30 kās, by a lady called Arayan Perungādi with her husband Sōdi Tālī alias Chāṇḍēvarap-Pērariyar of Ambur as her agent (குருக்கண்).
218	Do. .. ..	..	....	Do.	Do.	Do. Records the sale to the same temple by a certain Nambanambi Kadugal-Naṅṅai, wife of a Vēllala residing in Sōlapayyalai, a hamlet of Talaichehaṅgaḍu, of 16 persons comprising herself, her daughter, grandson, his children and others for 30 kās.
219	Do. .. ..	..	....	Do.	Do.	Records with the introduction of the remission of taxes on the same and some other land measuring in all about 3½ sēti, belonging to the temple of Tiruvallamburam-Uḍaiyar at Talaichehaṅgaḍu in Akkur-nādu, a sub-division of Rajanarayana-valanādu, by the assembly (mahāśabhai) of Perunṭiraihallur, a brahmadēya in Nāṅṅur-nādu in Rajadhirāja-valanādu, in return for a lump payment of 40 kās by the temple.
220	Do.	Chōla ..	Parakesarivarman alias Tribhuvanaachakravartin Vikrama-Cholaḍeva.	9th year, Kanya, śubhasami, Monday, Pushya.	Do.	

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
221	On the south wall of the same shrine.	Chōla	Tribhuvanaachakravartin Chōladeva.	6th year	Tami!	Records a gift of land, free of taxes, for two flower-gardens measuring 18 <i>ma</i> in extent, by the assembly (<i>mālaparaisalai</i>) of the village (Talaichanagadu) in return for a payment in lump of 100 <i>kāṣ</i> by the temple.
222	On the same wall	Do.	Tribhuvanaacha[kravati]n [Chōla]deva.	8th year, Kartti-gai, Śu. 12, Wednesday, Śadaiyam.	Do.	Built in at the right end. Begins with the introduction of about 21 <i>erū</i> of land by a certain Vōlaṅ Kandaradittan of Alaiyadu in Vela-nadu, a sub-division of Kulōttunga-Chōla-valanadu, for worship to the images of Kūttāṅga-deva (Natarāja), his consort and Tiruppaḷiyarai-pirattiyar set up by him in the temple. He also got the taxes on the land remitted by a cash payment of 70 <i>kāṣ</i> , to the assembly (<i>mālaparaisalai</i>) which held its sitting in the <i>Mummūḷaiṭṭaṅ-Porambalam</i> (hall).
223	Do.	Do.	Rajakesarivarmān alias Tribhuvanaachakravartin. . .	12th year, Śu. Mihuna, Śu. titiya, ... Pusam.	Do.	Do. Begins with the introduction of 5 <i>ma</i> 10 <i>erū</i> 10 <i>śū</i> etc. of Rajadhiraja II. Seems to record a tax-free gift by the same assembly of some lands to the temple for worship and offerings to the images of certain deities set up in the 8th year (of the king) by a native of Menmalai-pa[ḷaiyapūr] in Jayant-gōṇḍasōḷa-maṇḍalam
224	On the east wall of the first <i>prākāra</i> of the Tāntōṅṇisvara temple at Akkur.	Do.	Tribhuvanaachakravartin Rajarajadeva ..	5 + 1st year, Tai	Do.	Records the gifts of some plots of land by some private individuals for the maintenance of twilight lamps set up by them in the temple of Tiruttāntōṅṇi-Madamudaiyar at Akkur alias Rajēndrasimha-chaṭtūvēdimamṇalam, provision being made for the irrigation of the lands granted.
225	On the west wall of the first <i>prākāra</i> of the same temple.	Do.	Rajadhiraja (II)	14th year	Do.	Completely erased after the first two lines. Begins with the introduction of 5 <i>ma</i> 10 <i>erū</i> 10 <i>śū</i> etc. Seems to record some transaction of the assembly (<i>paruvuṅṇi-makkal</i>) of Akkur with the temple regarding some rents in paddy to be paid to them.
226	On the south wall of the same <i>prākāra</i> .	Vijayanagara	Vira-pratapa Maḷiaṭṭaya.	Śaka 1489, Isvara, Pushya, paurṇami.	Do.	Similar to Nos. 167 and 184 above. Akkur comes last in the list of villages benefited by the king's remission of <i>śūḍi</i> and <i>aravuppu</i> taxes of 10,000 <i>varāḥaṇ</i> , due on the villages.
227	On the same wall	..	(Lost)	11th year, Tula, ha. septami.	Do.	Damaged. Records a gift of land for the various requirements of worship and offerings in the temple of Tiruttāntōṅṇi-Madamudaiyar at Akkur alias Rajēndrasimha-chaṭtūvēdimamṇalam, by a certain Aḷalamandanī Suriyan alias Tillaṇuvayirai while he was ailing from an acute disease, also providing for additional offerings after his demise.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
228	On the east side of the base of the <i>mandapa</i> in front of the same temple.	Chola	[Tribhuvannacha]kravartin Rajarajadeva	18th year, Vākura, su. pañchamī, Monday.	Tamil	Beginning of lines built in. Records the gift of portions of lands belonging to several private individuals for forming a road to take the image of the god to the (river) Kaverī for the sacred bath in the mouth of Vaigasi. The plots thus acquired being entered in the accounts as tax-free, by the order of the assembly (<i>kāṭṭaṭṭamakkat</i>) who were looking after the <i>gramakāṭṭa</i> from the mouth of Kumbha. Records the acts of public good done to the village (Akkur) by Alagiriapalavar <i>adavar</i> Virapātapa during his pilgrimage to all the sacred places south of the Kaverī, after his conquest of the Hoysahas (Poṣṭar, and the Pandyas. Records that this temple was built for the welfare of the king by Udayipallai <i>adavar</i> Vanadaravar of Kappalai residing at Seyyānam in Tirumalaik-kūṭṭam. The two Sanskrit verses engraved below and stated to have been composed by Bhakti-Narasimha and Bhakti Devanātha respectively repeat the same information and refer to the donor as the king's minister.
229	In the same place	Pallava	Sakalabhuvannachakravartin Ko Peruñjiṅga- gadeva.	....	Do.	
230	On the west wall of the central shrine in the Vaikuntha-Narayana-Perumal temple in the same village.	Pandya	Perumal Kula-ekharadeva	....	Girantha and Tamil.	
231	On the south wall of the same shrine.	Chola	Tribhuvannachakravartin Rajarajadeva	14th year, 278th day.	Tamil	Records an order of the [<i>kāṭṭaṭṭamakkat</i>] who were in charge of the village (administration) of Akkur from the mouth of Mina, granting for the welfare of the king and the village, a tax-free land for opening a road to the river Kaverī, to carry the image of Rajaraja-Vinayagar- [Em]perumal for the sacred bath on festival occasions, as the temple authorities of Tintantōm-Madamaṭṭiyar refused permission for the sacred bath of the deity as usual in the tank belonging to that temple. Also registers another gift of land for the requirements of worship on those occasions.
232	On the east wall of the <i>mandapa</i> in front of the central shrine in the Saranagutarakshaka temple at Tillaiyadi.	Do.	Rajakesarivarmān <i>adivar</i> Tribhuvannachakravartin Kulottunga-Choladeva.	12th year,.... pañchamī, Viśākha, Monday.	Do.	Built in at the right end. Begins with the introduction of the [<i>kaṭṭaṭṭamakkat</i>], etc. Seeks to record the sale of two <i>ṛṣi</i> of land made tax-free at Sattamaṅgalam, to the temple of Vikramaśolṭṭavarum-Udayar at Tillaiyalmarai by six individuals for 15 <i>ṛṣi</i> . Mentions (aṅgikopṭa-solai-chaturāṭi) hall where [the assembly] met together. Built in at the right end. Records a gift of land at Sattamaṅgalam to the same temple for the merit of a certain [Rajaseppa-Nayakkar.
233	On the same wall	..	....	Sarvari, Aṣṭi 10	Do.	Beginning of lines built in. Records the tax-free gift of one <i>ṛṣi</i> of land at Poiyiyaru, a hamlet of Tiruvicāṅkāl by the assembly of the village (<i>maṭṭasabha</i>) for the expenses of worship and offerings to the image of the goddess in the temple.
234	On the north wall of the same <i>mandapa</i> .	Chola	Tribhuvannachakravartin Rajarajadeva	24th year, Kumbha, su. trayodasi, Monday, Pusam.	Do.	Similar to Nos. 167, 184 and 226 above. The temple at Tillaiyalmarai is included among those which were benefitted by the king's munificence of 10,000 <i>varāṭṭaṭṭa</i> .
235	On the same wall.	Vijayanagara	Vijayapata Vira-Kṛṣṇadevaraya-Maharaya.	Saka 1439, Isvara, Pushya, su. pañchamī.	Do.	

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On the south wall of the same <i>mandapa</i> .	..	Konerumakkondar	7th year, 290th day	Tamil	Records the permission granted by the king at the request of Vallavarayar to a certain Rajarajan-Picholai to make over the right of <i>tiruppadayakkini</i> and <i>madaiattaiyam</i> in the temple at Tillaiyalinadu in Kaniyambur-nadu, a sub-division of Jayangondasole-vulanadu, to persons of his own choice. Very much damaged. Seems to eulogize the deity. Mentions Ilangark-Kodohangaramayakudi.
237	On the south wall of the Chola-Vinayaka shrine in the same temple.	..	..	..	Do.	Records an agreement by the weavers residing in the streets round the temple to take subscription among themselves at a <i>kasa</i> on each working loom for renovating the entrance of the temple of Vikramasolivasaram-Udayar, which had cracked in places.
238	On the west wall of the inner <i>gopura</i> of the same temple.	Pandya	Perumal Parakrama-Pandya-siva who was pleased to take all countries.	8th year ..	Do.	Records the gift of 10 <i>kasa</i> to the temple towards the charges for measuring a <i>tipu</i> and <i>padakkai</i> of salt daily from the salt pan called <i>Ajilur</i> <i>alana</i> Rajendrasolajaperiam granted (by the king) for meeting the expenses of offerings during the <i>aridhagama</i> service called Vikramasolan-sandi in the temple of Tillaiyalisvaram-Udayar.
239	On the west wall of the first <i>prakara</i> of the same temple.	Chola	Tribhuvana-chakravartin Vikrama-Chola-deva.	6th ..	Do.	Records the construction of the shrine for Periyamayaki-Anmai at Tillaiyalis by Nallai Rama-Nayakkar (mentioned in No. 233 above) who also provided for the <i>aridhagama</i> service to be conducted therein.
240	At the east entrance into the <i>prakara</i> round the Brihanmayaki-Anmai shrine in the same temple.	..	....	Saka 1612, Pramaduta, Tai 2.	Do.	Built in in the middle. Begins with the introduction of <i>Udayar</i> etc. Seems to record the promise of regular payment of paddy for the daily offerings throughout the year and for the requirement of the eight days of the festival in the month of Sittirai in the temple of Kalakaladeva, out of the land granted to the temple in the 18th year of the king, by Rajaraja-Mavenduvolan].
241	On the south wall of the central shrine in the Amrithaharesvara temple at Tirukkadaiyur.	Chola	Parakesarivarman Anna Rajendra-Chola-deva.	24th year	Do.	Built in in the middle. Begins with the introduction of <i>Udayar</i> etc. of Rajaraja I. Records a purchase of some lands belonging to the temple of Tiruvirattanam-udaiya-Paramasvami, at the instance of the assembly (<i>sanha</i>) of Kadavur in Ambar-nadu in Uyyakkondar-vulanadu, by a certain Udayasandiran Amudakan <i>alana</i> (Kakala). Vayilatti a merchant residing in the village, who got it made rent-free by the assembly with the stipulation that he should pay a fixed quantity of paddy to the temple every year for the expenses of worship and for maintaining three lamps before certain images.
242	On the same wall ..	Do	(Built in)	13th year, Kumbha, ba. anavaya, Monday, Avittam, Koitu-nal (?) 237.	Do.	

B.--Stone inscriptions copied in 1925--cont.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
243	On the east wall of the same shrine.	Chola	..	27th year, Dhanus 10, Wednesday, Attam.	Tamil	Much damaged. Begins with the introduction செல்லுதல் etc., of Kulottunga-Chola I. Records a sale of 1 $\frac{1}{2}$ vēli of land which had been lying fallow for fifty years without any claimant, as a <i>mandapam</i> with the taxes due thereon to be gradually levied by the assembly (<i>śabha-sabha</i>) of Tirukkadvūr in Anbar-nadu in Rajmarayana- <i>vaṇaṇadu</i> , to a certain Vānavarajar of Kōyamāṅgalaṁ in Pāmbuṇi-kūṇam, a subdivision of Sūttamali- <i>vaṇaṇadu</i> , for feeding daily in the Markandeyan-madam ten <i>Sēma-<i>zāga</i></i> well-versed in the <i>Vēdas</i> , for the welfare of the king. Mentions the <i>Tiruchēyambala-Vēlukkāyān tirumāṇḍipom</i> in the temple, as the place where the <i>śabha</i> held its meeting.
244	On the east and north walls of the same shrine.	Do.	Vajakesarivarman <i>alias</i> Vijaya-Rajendra-deva.	36th year	Do.	Begins with the introduction செல்லுதல் etc. Records a gift of some lands as <i>śālabhaga</i> after bringing them under cultivation, by a certain Pichēban Adittan <i>alias</i> Vijayarājendin-Muvēndavelai of Komakkudi to feed seventeen persons in the Rajadhiraṇ- <i>śālai</i> and to meet the expenses of worship in the temple of Kālā- <i>kāḍavar</i> .
245	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Īṭṭhuvāmaḍakavarian Rajarājadeva ..	7th year, 242nd day.	Do.	Registers the <i>ulvār</i> granted by the king to the temple of Tiruvitrāṅga-a- <i>Uḍaiyar</i> at Tirukkadvūr in Akkur-nāḍu, a subdivision of Jayāṅgāḍōḷa- <i>vaṇaṇadu</i> , confirming its possession of all the tax-free lands in and outside the village, and exempting them from the payment of a lump sum for the remission of taxes on the lands.
246	On the west wall of the same <i>maṇḍapa</i>	Vijayanagara	Krishnaḍēva-Maharaya	Śaka 1453, Vikrama, Mithuna, bat. Tritiya, Friday, Tiruvōṇam.	Do	Records a grant of 8 vēli of land and of some privileges in the temple of Kālākalādevar in perpetuity to three persons named Adittā-Bhaṭṭar Kariyamaṇikka-Bhaṭṭar, Puṅkat-tuṇai- <i>laṣōḷa</i> -Brahmaṇḍar and Kariyamaṇikka-Bhaṭṭar Aṇṇaḍaiyar who interviewed the king at Vijayanagara and got the <i>jāḍi</i> and <i>sāṁṇar</i> on certain villages which had been remitted by the king already in favour of the temple but not given effect to, now ratified.
247	On the same wall	[Paṇḍya]	Tirbhuvanaśekhavarātin Kōṇērinmaṇikōṇ- <i>ḍaḍi</i> .	12th year and 372nd day.	Do.	Registers a tax-free gift by the king, at the request of Kalīngarayan, of 31 vēli of land at Kulōttuṅgaṣōḷa- <i>Karuppur</i> separated from Akkur <i>alias</i> Rajendrasimha- <i>chaturvōdimaṅgalaṁ</i> for the expenses of the daily service called Kulāśekharaṇ- <i>śāndi</i> after him in the temple, and of special worship on the day of Mōḷa in the month of Āṇi in which he was born.
248	On the south wall of the same <i>maṇḍapa</i> .	Vijayanagara	Vira-Virupanna-Uḍaiyar. son of Hari-yappa-Uḍaiyar	Śaka 1307, Kṛtṭhā- <i>śa</i> , Tula, Su. Wednesday, pūr- <i>ṇai</i> , Aśvati.	Do.	Records a <i>śarvāṇḍipa</i> gift of all the money due to the king out of the various taxes on 100 vēli of land, for the maintenance of worship in the temple of Kālākalādevar at Tirukkadvūr, a <i>brahmadēga</i> in the eastern subdivision of Jayāṅgāḍōḷa- <i>vaṇaṇadu</i> .

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
249	On the same wall	Chola	Rajarajadeva	7th year	Tamil	Much damaged and portions of lines 13 to 23 completely lost. Seems to be an exact copy of No. 245 above
250	Do.	Do.	Tribhuvanachakravartin Vikrama-Choladeva.	4th year, Mina, Va. septima, Thursday, Mula	Do.	Records the gift of 3 <i>vela</i> of land free of taxes as <i>archana-bhaga</i> for the worship of the image of Tirukkadavur-Nayakar in the temple of Tillaivai-Isvaramudaiyar at Tillaivai-nallur in Kurumit-nadu, a subdivision of Rajanarayana-vajanaadu by the assembly (<i>mahasabha</i>) of Tirukkadavur in Ambar-nadu. Mentions the channee otiled Arulakura-vaykkal.
251	Do.	Vijayanagara	Virupratapa Viru-Krishnadevaraya-Maharaya.	...	Do.	Much damaged and stores lost. Similar to Nos 167, 181, 226 and 235 above. Tirukkadavur is mentioned last in the list of the villages benefited by the king's remission of 10,000 <i>manahai</i> in favour of the Siva and Vishnu temples of those places.
252	On the west wall of the first <i>prabhara</i> of the same temple.	..	Tribhuvanachakravartin Kopperinaiakon-dap.	18th year, 285th day.	Do.	Records the royal grant at the request of Pallavarayar, of some lands to the south of the temple for house-sites and flower-gardens. It was also ordered to re-dig for irrigation the filled up channels at the village Krunkattuchcheri which had been endowed for the maintenance of the perpetual lamps, and to make the residents of Kaverippumbattinam responsible for the safe custody of the temple jewels and utensils.
253	On the same wall	Chola	Rajakesarivarman alias Tribhuvanachakravartin Rajadhirajadeva, 'who was pleased to take Madurai and Ilam (Ceylon).'	14th year, ..	Do	Mooli, damaged Begins with the introduction கட்டல் சூழ்த்த etc. Seems to record some agreement given by the <i>mahasabha</i> of Tirukkadavur included in Ambar-nadu, a sub-division of Akkur-nadu to the 240 <i>Pertumagar</i> (assembly of elders) of Ambar-nadu regarding the collection of rents from lands and the disposal of unclaimed property in the village.
254	Do.	Do.	Parakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva, 'who having taken Madurai, was pleased to take the crowned head of the Pandya'	[15th, ..	Do.	Begins with the introduction குலோத்தங்க etc. Records the grant of some public land for the maintenance of a garden looking after the flower-garden made by a certain Amarganayakan Tiruadampurinjan for the temple of Kalakadevar at Tirukkadavur in Akkur-nadu, a subdivision of Jayaragondasola-vulanadu after purchasing it tax-free from the assembly of the village.
255	Do.	Do.	Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Madurai, Ilam (Ceylon) and the crowned head of the Pandya.'	23rd year, 283rd day.	Do	Records the royal sanction to the confirmation of the appointment of <i>metturan-nai</i> (dance master and musician) in the temple, together with his income in paddy, on a certain Parasivan Ponnai alias Kalavinoda-Niruttap-porayan, at the request of Virantap-Pallavaraiyan a favourite poet of the king.
256	Do.	Do.	Tribhuvanachakravartin Rajadhirajadeva 'who was pleased to take Madurai, and Ilam (Ceylon).'	14th year, 180th day.	Do.	Unfinished. Refers to a memorial submitted to the king by 240 Vellalas of Tirukkadavur in Ambar-nadu.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
257	On the same wall	Chola	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Rajarajadeva.	14th year, Kishabhā, 8th, pañchamī, Tuesday, Pūsam.	Tamil	Begins with the introduction <i>முருகிய திருமுருகம்</i> etc. Records a decision of the <i>mahāsabha</i> of Irunkkadavūr in Akkur-nadu, assembled in the Kulottunga-Chola- <i>trivedutukkatū</i> (hall) in the temple of Kalakadeva, to confiscate to the temple the property of those <i>Mahēsvaras</i> who, contrary to their tenets as the custodians of the Śiva temple and its observances intermingled freely with the Vaiṣṇavas and war or sold the lotuses (grown for the god).
258	Do.	Do.	do.	14th year, Paṅguṇi, 13th, Monday, Sadaiyam.	Do.	Begins with the introduction <i>முருகிய தெருமுருகம்</i> etc. Records the remission of taxes on about 1 <i>reṭṭi</i> of land at Rajarajanallur, a hamlet of Talaichehangadu belonging to the temple of Kalakadeva, by the assembly of that village in return for a lump payment of 300 <i>kaṣa</i> from the temple. Refers to a drought in Avani and Puraṭṭaṣi months and the consequent failure of crops.
259	On the north wall of the <i>maṇḍapa</i> in front of the central shrine in the Brahmapurisvara temple at Tirumayanam.	Do.	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Maḍurai.'	[9]th year ..	Do.	Much damaged. Records an order of the assembly of <i>Minakudi alias</i> Uttamasolach-chaturvedimangalam in 'Iruvindalur-nadu, a subdivision of Rajadhrāṇṇa-nadu, remitting the taxes <i>kaṭṭamar</i> and <i>kaṭṭam</i> on the hands at Komara-Kulottunga-solach-chaturvedimangalam given away to the temple of 'Tirumayanam-Udaiyar at Irunkkadavūr after purchasing them as <i>sabhai-vela</i> from the assembly and as <i>kaṭṭilāṇi</i> from certain residents of the village by Paṇṇayanurudaiyar Pa..... in the 3rd year of <i>Tenpāṇṇan</i> .
260	On the west wall of the same <i>maṇḍapa</i>	Do.	Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Maḍurai.'	8th year, 370th day.	Do.	Damaged. Records the remission of taxes by the assembly of Irunkkadavūr in Amba-nadu, a subdivision of Akkur-nadu, on a land granted as <i>tinamattakkāṇi</i> to the temple of 'Tirumayanam-Udaiyar-Pennal by a resident of the village.
261	On the south wall of the same <i>maṇḍapa</i>	Do.	Rajakesarivarman Tribhuvanachakravartin Rajadhrāṇṇadeva] * (11).	12th year, 117th day.	Do.	Much damaged and stones out of order and some lost. Begins with the introduction <i>சுருகுபுத்த</i> etc. Refers to the incidents of the war of Pandya succession in which the Cholas helped Kulasekhara (to the Pandya throne) against Vira-Pandya. Records a tax-free gift of land to a certain person (name lost) who distinguished himself in the campaign.
262	On a cross wall on the east side of the <i>Maṇḍapa</i> in the Maṇḍapaśvara temple at Tranquebar.	Pandya	Maṇḍavarman Tribhuvanachakravartin] Vira-Pandyaadeva.	24th year ..	Do.	Built in at the right margin. Records a promise by the merchants of Kulasekharanṭyāṇam to the servants (<i>kaṭṭelāṇṇar</i>) and to the elephant-keepers (of the king) living on their house-sites exempting them from the obligation of <i>ai-vaṇṇuṇṇam</i> in return for an yearly payment of a <i>paṇam</i> each as <i>kāṇḍaṇṇu</i> .

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
263	On the north wall of the <i>maṇḍapa</i> in front of the central shrine in the Subrahmanya temple at Tiruvidaikkali .	Chōla	Parakṣasavarman	6th year, Mi[thuna]	Tamil	Fragmentary. Seems to record some gift (to the temple) by a certain Narayana[?] Sattan of Pulimpalli.
264	On the same wall	Do.	Do.	Do.	Do.	Incomplete.
265	Do.	Do.	[Pa]ṇḍakesavarman .. ..	....	Do.	Fragment. Refers to Tiruvi[daikka]li as a <i>dēvādāna</i> in Kūṇḍabur-nāḍu.
266	Do.	Do.	Parakṣas[?]varman	4th year	Do.	Fragment.
267	Do.	Do.	Rajakesarivarman	2nd year, Kumbha	Do.	Damaged. Seems to state that 200 <i>kulam</i> (of paddy) was due (to the temple) on a land from certain Kōṇṭappalli Kaṇḍan Ayyaṇ. Mentions Tiruvidaikkali a <i>dēvādāna</i> in Kūṇḍabur-nāḍu.
268	Do.	Do.	Do.	3rd year ..	Do.	Stones lost. Seems to record a gift of land for feeding two persons (in the temple) by a certain Sembian Kōṇṭaperunkaliyar of Kaṇṭūr[?] -nāḍu in Maṇaiy[?] -kōṭṭam, a subdivision of Tondai-nāḍu.
269	On the east wall of the first <i>prākāra</i> of the same temple.	..	Tirbhuvanaachakravartin Kōṇṭerimukkonḍan.	....	Do.	Damaged. Seems to record a gift of land to the temple of Pillaiyar Tirukkuravudaiyar at [Tiruv]idaikkali by the assembly for opening a road to the sea for taking the image of the god for sea-bath on festival occasions. Mentions the land survey made in the 16th year of Kulottunga-Chōlādēva, who abolished the tolls.
270	On the same wall	Vijayanagara	Vira-Prandhadēvaraya-Maharaya, son of Virapratapa Devāraya-Maharaya, 'who instituted the elephant hunt.'	Śaka 1377, Yuva, Tula, su. trayodaśi, Friday, Revati, Aprasi 24	Do.	Records a gift of 40 <i>vēḷi</i> of land with all its income in the villages of Kūṇḍapur and Aṇḍar included in Tiruvārur- <i>uvavāḷi</i> for the maintenance of a <i>maṭha</i> in charge of a pontiff (name lost), made by Saluva 'Tirumalaiyadēva-Maharaja in the presence of the god Śrī Śāraṅgapāṇidēva at Kūṇḍakōṇam.
271	Do.	Chōla	Tirbhuvanaachakravartin Rajarajadēva ..	9th year	Do.	Records an assignment of the balance of produce on 5 <i>vēḷi</i> of land after measuring out its yield to the temple at 50 <i>kāḷam</i> on each <i>vēḷi</i> by a certain Perumballi-Kaṇḍan Su[?]ndaran] out of his possessions as tenant of the temple lands, for feeding Brahmins in a <i>maṭha</i> called Tiruvi-rāṁśavarattu-maḍam.
272	On the north wall of the same <i>prākāra</i> .	Do.	Do.	14th year, Pūshabha, bu. ebaśṭhi, Saturday, Uttirāḍam	Do.	Records a provision made by the <i>perumakkal</i> (assembly) of Tiruvidaikkali, for the annual payment of 287 <i>kāḷam</i> and odd of paddy to the temple by the owners of several specified lands in the village, in return for the remission of taxes granted on those lands.
273	On the same wall	Do.	Tirbhuvanaachak[?]ravartin] Rajendradēva.	10th year, Simha, bu. trayodaśi, Sunday, Pūnar-pōsām.	Do.	Records a gift of land as <i>tiruvāṁṣattukkāni</i> by the <i>perumakkal</i> of Tiruvidaikkali for the maintenance of worship to the image of Aṁṇṇūruva-Vinayakappillaiyar set up in the Sōṇapāṇi-perunderuvu (street) by a merchant, who had also made a similar gift of land for the same purpose.
274	On the south wall of the same <i>prākāra</i> .	..	Kōṇṭerimunaikondaḷi	21st year	Do.	Records a tax-free grant of land at Tiruvidaikkali and some other villages by order of the king for the maintenance of a <i>maṭha</i> built by a certain Kōṇṭapagōḷi-Narayanaṇ of the 'Tiruvirāṁśavarum-Pagavar'. The royal secretary was Vanavaṇi-Mūven[daveiṇ].

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
275	On the same wall	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	19th year, Kartti- gai.	Tamil	Records a gift of 2 <i>ma</i> of land for a garden at Nalladai- Maṅguḍi by Kokkaṭṭu-Poṇṇambala-Nambi for a perpetual lamp and for worship to the image of Arulalap-Perumal set up in the Tirukkuṇḍai-maṇḍam by a certain Kok- kaṭṭu-Nārayaṇaṇi Raman.
276	Do.	Do. ..	Tribhuvanaachakravartin [Bajajadeva].	13th year, Viśākhi- ṇa, su. śaśabhi, ... Tiruṇṅam.	Do. ..	Registers a gift by purchase of 5 <i>ṛṣi</i> and odd of land in the hamlet Pōḍuṇḍigalam after getting the remission of its taxes from the assembly of Tiruvīḍaikkali, by a certain Kunṛuttu-Nārayaṇaṇi, for the maintenance of Brahmin students of <i>Vāḍaṇḍa</i> from the Malayālam country in the <i>maṭha</i> established by him at Tirukundai Śhaggiyatturai. Records also the presentation by the same donor of some women for hereditary service in the <i>maṭha</i> .
277	Do.	Do. ..	Tribhuvanaachakravartin Rajarajadeva ..	7 + 1st year, 26th day and 7th year, 3 [2] 3rd day.	Do. ..	Records a sale of about 4 <i>ṛṣi</i> of land as <i>Rajarajap-ṛṣi- vīṭa</i> by order of the king, for 20750 <i>kāṣṭa</i> , to a certain Sivadavayappermal of Puvapur, who endowed the same to the temple for the maintenance of the early morning service called <i>Manṛgakkōṭṭu-Muttatārādān-saṇḍa</i> . Refers to some lands in Tribhuvanavira-Chatuvēdi- maṅḍalam presented as Sōḍakumbha for the merit of ‘Tēriyadavar’ (Kuloṭṭunga-Chola III?).
278	On a stone set up in the Rameśvara temple at Hansi .	Western Chalukya	Tribhuvanamalladeva	Chalukya-Vikrama year 35, Vijjitta, Śrāvana, su. 5, Monday.	Kannada	Damaged. Registers the grant of some land for worship, offerings, &c., in the temple of Parasurameśvara at Hanase situated near Kogali 500 by Mahasamanta Hoḷḷeja while Tribhuvanamalla-[Pandyā] was governing the Nonam- vadi, 32,000 country. The grant was made by the donor after washing the feet of his teacher Soma[karthara]- Paṇḍita of the Kalamukha sect. The names of the composer and the engraver are given. Fragment. The inscription stops with the date.
279	On a slab set up in the Basavanna temple in the same village.	.. ..	....	Śaka 1444, Chitra- bhānu, Śrāvana, su. 1[2].	Do. ..	Extols the Hoysala dynasty and traces its descent from Śaṣa. States that the <i>Mahāpradhāna</i> (chief Minister) Amityaya-Dandanayaka of Bhāradvāja-gotra and Kanva- <i>anṛga</i> , constructed the temples of Padmaśvara, Amṛtēśvara, Lakṣmī-Nārāya, Varuśvara, Ballaśvara and Narasiṃha at Bennekalu, the chief town of the sub- division Bennekalu-Twelve situated in the Kogali 500 province which formed part of the Nonamavadi- naḍu, and that he made grants of land in several villages for their worship, maintenance and repairs. The grants are said to have been made by the king in the presence of the gods Vajrēśvara and Souanatha after washing the feet of the (Śaiva) teacher Kaḷaśvaraḍeva who is called here the Rajaguru (royal preceptor).
280	On a slab set up in the Kalāśvara temple at Bennikal .	Hoysala ..	Pratapachakravartin Viru-Narasimhadēva, ‘ruling from his capital Torasamidi- la’.	Śaka 1148, Vyāva, Chaitra, su. 2ka- ḍaṣi, Sunday, Uttarāyana- Sambhramana, Vyatipāta.	Kannada (prose and verse).	

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
281	On the east face of the pedestal of the <i>Chrojanathalla</i> in front of the Hanuman temple at Sovena halli.	..	....	Śubhākrit, Kārtika, śu. 1, Monday.	Kannada	Records that a stone pillar was erected in the village of Sovinaballi by Maroja and Malloja, the artisans of the Chōrmanāru-śine.
282	On the same face ..	..	....	....	Do.	Damaged. Seems to record the erection of the same pillar by Maroja of Horamaleśine (perhaps in conjunction with the donor of the above inscription).
283	On the north face of the same pedestal	..	...	....	Do.	Records that Chāpānalli and Anukūṇṭa were the villages granted to Malloja as a hereditary gift for the duties of artisan.
284	On the same face ..	..	....	....	Do.	States that the temple of Eṣavarāja (in the place) was built by Maroja and Malloja.
285	On a slab lying on the threshing floor known as ' <i>Chaligana-Kona</i> ' at Gentikatte , hamlet of the same village	..	...	22, Pramadi, Jyēṣṭha, Pūṇamā, Tuesday.	Do	Records the death of a hero named Saviṣa in a fight with the army of Siṅga (?) which had laid siege to Moradakōṭa (fort).
286	On a rock near a mosque on the way between Kalingere and Hirehalu.	..	....	....	Do.	Records that this field was a gift of Vānarasa Amitayya-Dannayaka.
287	On a slab set up to the west of the tank-bund at Hirehalu.	..	....	....	Do.	Records that a land at Jirihālu (where the inscription is found ?) was granted to god Svāmideva by Amitayya-Dannayaka, Kalleya-Nayakana-Savidēva, Hirya-Savidēva and other Nayakas.
288	On a slab set up in front of the Hanuman temple at Choranur .	..	...	Pramodita, Vaiśākha, śu. 1.	Do.	Registers a proclamation issued by Immadi-Rajapa-Nayaka of Gudekōṭe and Sondaru to the people of Horamaleśine by which he promised to deal with them as during the time of the Gudekōṭe rule.
289	On a slab built into the verandah of the <i>Vaṅkta-matha</i> in the same village.	..	....	Naja, Aśvija, śu. 10	Do.	Registers a cowl, granted by Banu-Nayaka to the people of Horamaleśine by the order of Rājāsri Rājapa-Nayaka of Gudekōṭe and Sondaru, that in that part of the country no taxes would be levied on new born children (<i>śāld-terge</i>) and on dead bodies (<i>mitana-gāṇike</i>).
290	On a slab set up in the Virabhadra-svami temple in the same village.	..	....	Śaka 1409 (wrong), Sudhātana (Sudhātana fell in Śaka 1412 and 1472), Kārtika, ba. 3	Do	Registers the grant of three measures of grain made to the <i>gaulas</i> , <i>śudāsas</i> , carpenters and blacksmiths of Chōrmanāru by Brumba-Kavāṇa, the agent of Rājadhurāja Rājaparamēśvara Śrī Mallapa-Nayaka. It also states that they had to pay a tax of three <i>varaha</i> a year.
291	On a slab set up in front of a ruined temple to the west of the village Ankananahalu.	..	....	Nala, Aśvija, śu. 5	Do.	Records the gift of a <i>garuḍa-kambha</i> to the god Tīruveh-galanatha of Amkananahālu by Tūmmaṇa, son of Yeroja, and of a pillar for lighting lamps (<i>diṅṇāle-kambha</i>) by Kōṇḍayya, son of Tūmmaṇa mentioned above.
292	On a slab set up in the Śiva temple at Tumbarguddi , hamlet of Yerrayanahalli .	..	...	Śarvati, Jyēṣṭha, śu. 1.	Do.	Registers the grant of three <i>kaṣa</i> a day as <i>prāṇa</i> , out of the taxes realised by a certain Dhareḷi Narasapa for lighting lamps to god Kālappa of Tumbarguddi.
293	On a slab set up in front of the Hanumanārāya temple in the same hamlet.	..	...	Śarvati, Vaiśākha, śu. 5.	Do.	Registers a similar grant by the same person for lighting lamps before god Hanumantha at Tumbarguddi.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
294	On a slab set up near the gate-way at Kudiradavu.	..	....	Saka 1673, [Añ]- giraśa, Pushya, śu....	Kannada	Damaged. Records the grant of the village Hire-Kudiradu made by a certain Chinnayaraja to Virupaksha-Vidyabhinnava Samkara-Bharati-Svami.
295	On a slab set up in front of the Hanuman temple at Jiganihalli.	..	....	..	Do.	Mutilated and damaged. Seems to register a grant of land at Jiguneha[ili] by Dalavayi Bari[ini-Na]yaka.
296	On a slab set up in a field to the south-west of Huralihala.	..	....	Dhātu, Āśvayuja	Do.	Damaged. Seems to record a grant to god Avubhaladeva.
297	On a slab set up at the entrance of Molenuru , hamlet of Kenchamallanahalli.	..	....	..	Do.	Records the setting up of a stone fixing the boundary of the village Molunuru after Mallana had performed (the ceremony of) walking over the boundary in the presence of some prominent men among whom was <i>Mahanandadeva</i> (Ghatigodevaraja).
298	On a slab lying near the fresh-water well to the south-west of Katrikehatti , hamlet of Tippehalli.	..	....	..	Do.	Damaged. Records a grant of land by Mudu-Basappa, son of Mudu-Virappa.
299	On a pillar lying near the old tank at Lokikere.	..	....	..	Do.	Records that this (place where the stone was found) is the <i>śrī</i> of Maragonda of Lokayakera, the dear disciple of <i>Śrī</i> Ratnabhadra-Bhatarka.
300	On a slab lying under a banyan tree near the ruined village Dombarahalli , hamlet of Hosahalli (On the way from Hosahalli to Horalihalu).	..	....	..	Do.	Damaged. Seems to record the grant of a village to Guramma of Yelamandha by Vinidi-Nayaka.
301	On a slab set up in the temple of Basavappa at Jaramalli.	..	....	Vikriti, Bhadrapada, śu. [5].	Do.	Damaged. Seems to register a grant of land to Virappaya son of Kēdhaviradeva.
302	On a slab set up near the tank-bund at Chikkakeriyaginhalli .	Vijayanagara	Achyutadevaraya	Saka 146[1], Vikari, Bhadrapada, śu. 12.	Sanskrit and Kannada	Gives the genealogy of Rāmayānāya who was appointed as the governor of Kondavida by Achyutadevaraya. His several acts of charity are enumerated, such as the building of temples, construction of tanks and founding of <i>grāhara</i> . Also records in particular the construction of a tank called Lakshmanudra for the merit of his mother.
303	On a slab set up on a platform in the street at Ammanakeri.	..	....	..	Achaic	The characters look like Vaṭṭeḷuttu.
304	On a stone built into the tank-bund at Huligunta .	Vijayanagara	....	Saka 1478, Nāla, Vaiśakha, śu. 3.	Kannada	Records the construction of the temple of god Bāla-Krishna and the founding of the village Achehutaṭṭa for the merit of his daughter Achehuttamma, by Bayakara Rāmapayya, and enumerates the same charities as in No. 302 made in Saka 1461, Vikari.
305	On a broken pillar lying before the ruined temple of Vasanta-Mallikarjuna at Devalapura , hamlet of Gajapura .	Do.	Vijayapratapa Sadasiwadeva-Maharaya	Saka 147[3], Virodhikrit, Pushya, ha. 30, Monday, Ardhodaya.	Do.	Damaged. Seems to register the grant of a village in the Morabada-śrine to the god Vasanta-Mallikarjuna by Rāmapa-Nayaka (son of Velur-Luṃṃapa-Nayaka) who was the agent of Krishṇa-Nayaka, son of Bhūtopa-Nayaka.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
306	On the same pillar	Vijayanagara	Virapr tapa Sadasiavadava-Maharaya ..	Arudhodaya, Monday.	Kannada	Much damaged. Registers the grant of a village to Mo[se]-ya-Kanta for the service of the god Vasanta-Mahakarjuna. It also registers a grant of <i>Kadarambha-nanga</i> to the goldsmith Srinayana who engraved the inscription.
307	On a slab lying in the compound of the Siddhesvara temple at Ujjini.	..	....	Saka {1115?}, Parthi-dhavi, Aśvayuja.	Kannada (verse).	Praises Jagaddala-Pandya of the Kādamba-kula and records the grant, made by him to god Kalidēva, of 400 <i>kamba</i> of land at Kogali. 'The engraver of the inscription was the goldsmith Kētoja, son of Basavoja.
308	On a slab lying beside the central shrine of the same temple.	Vijayanagara	Achyutaraya-Maha[raya] ..	Saka 1461, Vikri-[ti], Bhādrapada, śu. 12, Tuesday.	Kannada (prose) and Sanskrit (verse).	Records the gift of ' <i>Anandandhi</i> ' made by the king to Brahmins.
309	On a pillar in the <i>māṇḍapa</i> in front of the same shrine.	[Yadava] ..	(Name lost) ..	....	Kannada ..	Much damaged. The characters belong to the 13th Century A.D.
310	On a broken slab planted in a field in the same village.	..	....	Saka 1482, Kaudri, Aśvādha, śu. 5.	Do.	Records the gift of a land and two tamarind trees to a disciple of Luṅganuṇḍeya made by Margasabā[ya]-Nāyaka of Veṅru for the merit of his father.
311	On a slab lying in front of the temple of Basava at Tulahalli.	..	....	Krodhana, Kartti-ka, śu. daśamī.	Do.	Records the construction of the temple of Basavaśvara by Ya[rapa-Nayaka, son of Mahanayakacharya 'Lammala-Nayaka of Kuṅakupi-c-durga.
312	On a broken Naga-stone lying outside the same village.	..	....	Chalukya-Vikrama year 18, Śri-mukha.	Do.	Damaged. Seems to record the setting up (of this Naga-stone) by [Ku]varasakti-Paṇḍita and mentions the sculptor Kētoja.
313	On a broken hero-stone lying in the same place.	..	....	....	Do.	Much damaged. Seems to record the victory of a hero.
314	On a slab set up in front of the temple of Hanuman at Chinenhalli , hamlet of Kalapura.	..	....	Saka 1627, Parthi-va, Vaiśakha, śu. 5.	Do.	Records that the rights of the <i>gautike</i> and <i>śeṇḍōvike</i> of the village Seshammanahalli (whose boundaries are given) belonged to Akumalla Jagannātha-Sastri of the <i>Yajurveda</i> and of the <i>Mulikanadu</i> community that of the <i>trivartike</i> to Beṇṇa-Mariyappa of Madihalli and the rights of other (minor) offices to the family of Kaṭṭemane of Vujjini.
315	On a slab set up near the same temple.	..	....	....	Do.	Much damaged. Seems to record a grant to a temple. Mentions Ujini and Seshammanahalli.
316	On a slab set up in front of the temple of Hanuman at Hal-yam .	Western Chalukya.	Tribhuvanamalladeva, 'ruling at Kal-yana.	Saka 1086, Śri-mukha (wrong), Pushya, Monday, vāsyē, Uttarayana-Samkrānti, Solar-eclipse, Vyatipata.	Kannada (verse and prose).	Gives the genealogy of the dynasty from Taila down to Vikramaditya (VI). Records the grant, made by the <i>Mahamandalesvara</i> Nachidevarasa of the Kadamba-kula, a descendent of Mayuravarma, who was governing the province of Kogali 500 and Koṭṭuru 12 from Koṭṭuru, etc. of the temple of Agastōśvara at Yēcha situated to the north of Koṭṭuru. It also registers grants of land made by several other people.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
317	On a slab built into the front wall of the Karnam's house at Kottur .	Vijayanagara	Virapratapa Sadasivaraya, 'ruling at Vidyangara'.	Śaka 1469, Pīvaṅga, Māgha, su. 10.	Kannada	Records the remission of taxes payable by the barbers, granted by <i>Mahāmaṇḍeśvara</i> Alīya Ramarājadeva at the request of the barbers Timmoja, Koṇḍoja and Bhadrōja.
318	On another stone in the same place.	Do.	Virapratapa Ramarājajaya-Timmara-jaya 'ruling at Anegondi'.	Śaka 1502, Vikrama, Margasīra, ba. 10.....	Do	Registers the remission of taxes for sheep due from the shepherds of Kottur-smi, a subdivision of Kōḷāliya-ventho in the Hūdinavadi-valiḷa, granted in the presence of the god Kulinātha at Baḷaḷi by a Nāyaka (name lost) bearing the title 'Mahānāyakaśekhara', for the merit of his parents.
319	On a stone planted before the ruined Kallesvara temple in the same village.	Western Chalukya.	Tribhuvanamaḥadēva	Chalukya-Vikrama year 36, Nandana, Vaiśākha, su. 3, Thursday, Uttarāyana-Samkranti.	Do.	Registers the grant of some lands and house-sites made by <i>Mahāmaṇḍeśvara</i> Ghaṭṭiyarasa of the Kadamba lineage who was governing Kōḷāli 500, while <i>Mahāmaṇḍeśvara</i> Tribhuvanamaḥadēva was ruling over Nonarabavadi 32000, for worship and offerings to the god Mubasthana-Rāmeśvara of Kōṭṭuru. The grant was made into the hands of the Aśhārya of the temple, Amritarasi-lāḍḍita after washing his feet.
320	On a stone set up in front of the Morukal-matha in the same village.	Hoyasā	Maharājādhirāja Virā-Narasimha. Pratapachakravarti	Viśu, Aśhādha, ba. 5, Sunday.	Do.	Registers a grant of land made in commemoration of their success in a battle, by Kembidēva and Kēśava-Dandānāyaka to Sankaranarayan-śhatṭa and others, with the permission of Soyūḍeva-śhatṭaḍēva, son of Jagadala-Rammiḍeva.
321	On a slab lying in front of the temple of Kallesvara at Har-kanal .	Western Chalukya.	....	Chalukya-Vikrama year 12.....Solar-eclipse.	Do.	Seriously damaged. Mentions [Ma]ḷli-Setṭi and Maḷhi-Setṭi.
322	On another (broken) slab lying in the same place.	Do.	Trai [lo]kyama [Ja]deva	Śaka 98[8], Parabhava, Bhadrāpada, Punnami, Monday, Lunar-eclipse.	Do.	Damaged. Registers the grant of the village Niḷḷaḷḷigeyuru near Muḷḷaga 30 situated in Kōḷāli 500, for the upkeep, repairs and worship in the temple of Svayambhu-Kaliḍēvasvami of Araḷḷaḷḷa, made by the <i>Mahāsandharigada</i> Devapayya, a servant of <i>Mahāmaṇḍeśvara</i> Viśhuvardhana-Vijayaditya, the lord of Vōṅgi who was governing over the Nōḷambavadi 32000 country.
323	On a stone set up in a field at Maraba .	Vijayanagara	Virapratapa Kṛṣṇaraya	Śaka 1450, Sarvadhari, Śravana, su. 15, Friday.	Do.	Damaged. Registers a <i>śarvaṅga</i> gift of some land to a private person for the service of the god.
324	On a slab set up in a street in the same village.	..	....	....	Arhaic	Similar to No. 303 above.
325	On another slab set up in the same place.	..	....	....	Do.	Do.
326	On one of the slabs set up in front of the temple of Hanūman at Huligere.	..	....	....	Kannada	Much damaged. The characters seem to be of the 14th century A.D.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
327	On a slab set up in the compound of the Hanuman temple at Nagenahalli .	Kalachurya	(Name lost;)	Śaka 1119, Nala, Uttarayana-Saṁkramaṇa.	Kannada (verse and prose).	Damaged. Registers the grant of lands made by Singaya-Hergude, son of Vanarasa and the chief of Chamdeva-mangala, to the temples of Mallikarjuna, Bhairava and Kamesvara which were built by him in the village during the governorship of <i>Mahamandalesvara</i> Tribhuvanamalla Bhogadeva-Chola-Maharaja.
328	On one of the pillars in the temple of Chennakesava in the deserted fort at Rakata .	Vijayanagara	....	Śaka 1480, Piṅgala, Magha, śu. 12.	Kannada	Fragment. Ends abruptly after giving the date.
329	On a slab lying before the temple of Ramesvara in the same fort.	..	....	Śaka 1032, Vikṛiti, Saṁkranti.	P'o.	Records the construction of the temple of Ramesvara at Rakutṭi and the grant of some land for worship therein after washing the feet of Gaṅgaurāṣi.
330	On a slab lying in a field about 3 miles from the village Kavukuntla.	..	....	Śrinukha, Āśvadhā, śu. 5.	Telugu	Registers the grant of some land to Bhaira-Vadeya, son of Linganna-Vadeya by Rajuśi-Sekhubanda for the merit of the Raja of (Iol)kondṭi.
331	On a slab lying in a field about 1½ miles from Mailarampalle.	..	....	Chalukya-Vikrama year .. [Vijaya], Solar-eclipse.	Kannada	Much damaged. Records the gift of some land to the god Ramesvara by two private individuals of Kavlakutṭe.
332	On a slab planted in front of the temple of Hanuman at Hanakahal.	..	....	....	Telugu	Much damaged. Seems to register the grant of some land to a private individual.
333	On another slab planted in front of the same temple.	..	....	Vikṛiti, Jyeshtha, ba. 11.	Kannada	Records certain concessions shown to the villagers of Hanakahal as the village was going to ruins and the consequent arrangement made by Somana-Nayaka, the agent of Cheparada-Kōṇṭi-Nayaka about the shares of the produce of the lands that were to be paid to the palace and those to be reserved by the tenants.
334	On the walls round the Ānakatta-Perumal temple at Kalappal , Tiruttarippundi taluk, Tanjore district.	Pandya	Jatavarman alias Tribhuvanachakravartin Rajaraja Sundara-Pandya-deva.	12th year, [Tula], tritīyā, Monday, Utṭarāṭṭadi.	Tamil	Damaged. Records a sale of 568 ma of land for 1,500 paṇam by a number of persons residing at Mudiyaṅgaṅṇā-chaturvedinṅṅalan, a <i>śaṅkacūṭya</i> in P'udūṅṅamulai-nadu, a sub-division of Rajendrasola-vaṇaṇṇu, to a certain Solika-Nayagar Parakrama-Pandya-Majavayyar.
335	On a slab lying in the same temple	..	....	....	Do.	States that the land called <i>Kuṇṇachimulai</i> with its boundaries (lost) defined, belongs to Ānakatta-Perumal at Kalappal.
336	On the west wall of the Aḷgiyanthasvami temple in the same village.	Chola	[Tribhuvannacha[kravartin] Raja[ndra-Chola]	28th year	Do.	Records the sale by the assembly (<i>kūṭṭaperumakkal</i>) of Sūtavalluallor Solanukkuallor, of land belonging to a certain Attiyanu Mahadēva-Bhūttar who had emigrated to the P'andya country where he died subsequently without paying the taxes due on his property from the 18th year (of the king's reign).
337	On the south wall of the same temple.	Do.	Tribhuvannachakravartin Rajendra-Chola-deva.	[14th year, Vriśchika, śu. dāśami, Wednesday, Rēvati.	Do.	Damaged. Seems to record a remission of taxes by the same assembly on some land presented to the temple at Solanukkuallor, a hamlet of Maṇṇiṅṅaṅṇōḷa-chaturvedinṅṅalan, by some private individuals.

B.—Stone inscriptions copied in 1925—cont.

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No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
338	On the west wall of the central shrine in the Chandraśekhara- avamin temple at Pattuk- kottai , Pattukkottai taluk, Tanjore district.	..	....	Śaka 1468, [Man- matha], Kumbha, 6a. paurṇa- Makha, Monday.	Tamil ..	Damaged. Registers a gift, after purchase from a certain <i>purai</i> called Venkātappan, of 22 <i>vēls</i> of land including 6 <i>vēls</i> given for the maintenance of temple servants by Tirumalai-Settiyar, son of Chennappa-Settiyar, for wor- ship and [offerings] to the god Pīraśūdam-Tumbrāṇar.
339	On the two door-jambes of the entrance into the <i>maṇḍapa</i> in front of the same shrine.	Chōla ..	Rajendra-Chōlādēva	11 + 1st year, Sittirai.	Do. ..	Records the remission of the taxes <i>pegavai</i> , <i>antarāgam</i> and <i>kayirampēyā</i> by order of Kalappalaṅ for restoring certain portions of the temple and renewing worship therein, both of which had been abandoned (for want of funds) owing to the imposition of the above taxes.
340	On the north wall of the ruined <i>maṇḍapa</i> in the same temple.	..	....	Manmatha, Masi 2	Do. ..	Records the gift of the <i>śikhara</i> and the construction of two <i>maṇḍapas</i> in the temple by a certain merchant called Tirumalai-Settiyar.
341	On a stone preserved in the Taluk office in the same village.	Tanjore Mahrattas.	Sahaji-Muharaja-Sahab	Śaka 1606, Krō- dhanu, Ādi 18.	Do. ..	Proclaims the conquest of the surrounding districts by Vavaśi-(Bavaji)-Paṇḍitar-Ayyai, son of Geṅgaḍhara- Paṇḍitar-Ayyan the king's agent, and his final settlement at Paṭṭakkottai after building a stone fortress
342	On stones built into the walls of the fort in the same village.	..	....	6th year	Do. ..	Fragmentary. Seems to register a gift of land for worship in the temple (name lost). Seems to mention Sellur <i>śāśa</i> situated in Rajaraja-valuadu.
343	On slabs built into the walls (inside) of the fort called the Manura Buildings at Saluva- nayaṅpattanam , same taluk and district.	Tanjore Mahrattas.	Sarfoji-Maharaja	A. D. 1814 ..	English, Tamil, Telugu, Mahrattī and Persian.	Records the erection of this column by the king, the friend and ally of the British Government to commemorate the British victory over Bonaparte.
344	On a marble slab built into the south base of the tower in the same fort.	Do. ..	Do. ..	Do. ..	Do. ..	A copy of the same inscription in all the above languages engraved on one slab.
345	On the north wall of the Adipurig- vara temple at Kilavaram , Nannilam taluk, Tanjore district.	[Chōla] ..	....	5th year, Simha, ba. Monday, ākādasi, Punarpoṣam.	Tamil ..	Seems to record a sale of land.
346	On the west wall of the same temple.	Pāṇḍya ..	Maṇavarmun <i>adias</i> Tribhuvanachakra- vartin Vīra-Pāṇḍyādēva.	21st year, Tula, ba. trayōḍaśi, Mon- day, Uttitāṃ.	Do. ..	Records the sale of a land by a certain Nayan- <i>liṅgai</i> of Madai-mangalam who had got it as <i>śrīdhama</i> from his father-in-law, to the temple of Tiruvattisvaram-udaiya- Nayanar at Kūṭaiyam <i>adias</i> Jananadan-Attipakkam in Paṇaiyur-nadu, a sub-division of Kūṭtūngasōja-vala- nadu. On the west and south walls are a number of fragments which seem to be connected with this inscription.
347	On the same wall	Chōla ..	Vikrama-Chōlādēva	10th year, Karka- taka, ba. <i>trītiya</i> , Tuesday, Sadai- yam.	Do. ..	Fragments. Seems to record a sale to the king, of a house-site at Jananadan-Attipakkam, by a certain Śikaṇḍādēvaṅ Adaraviśvayāṇaṅ Maṇaiyadaraiyar the headman of the village, for being presented to the temple. Mentions the dais called <i>Irumanrupudayya-Perumai-śōpānam</i> in the Gaṅgaikondan- <i>maṇḍapa</i> where the king was seated with his queen Avanimūḍum-udaiyāi while making the gift.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
348	On the south wall of the same temple.	..	....	8th year	Tamil ..	Records a tax-free gift of 38 <i>szil</i> of land to the temple by the king for worship and offerings during the service called <i>Sunlara-Pandiya-sandi</i> instituted by him.
349	On a slab built into the wall at the entrance into the Kamakshi-Amman temple at Tanjore.	Tanjore Maharaṭṭas.	Śivendrarāja	Śaka 1798, Bhava, Aśvija, 6th Puraṭṭasi.	Mahrattī Nagari.	Records an assignment of Rs. 5,600 by Kamakshiamba-Bai the senior Rājā of Śivendrarāja for conducting certain services and festivals in the temple of Kamakshi-Amba.
350	On another slab built into the same wall.	Do.	Sarfoji-Maharaja	Śaka 1727, Kali 4906, Krōdhana, Jyēṣṭha, 6th pañchami, Monday.	Do. ..	Enumerates the various items of repairs conducted in the temple of Kamakshiamba by the king.
351	On a stone built into the entrance to the Rāmasvami temple in the same town.	Do.	Do.	Śaka 1727, Kali 4906, Krōdhana, Bhādrapada, 6th śaṣṭhi, Friday.	Do. ..	Enumerates the items of repairs conducted in the temple of Rāmasvami by the king. States also that a new car for the god was presented by him.
352	On the north wall of the central shrine, in the Phalagrāhīvara temple at Palankotil, Polur taluk, North Arcot district.	Chōla ..	Parakeśarivarman	6th year	Tamil ..	Incomplete. Records a gift of the village (diyamhallam) as a tax-free <i>dāvadāna</i> to the temple of Mahadeva at Tiruppalaiyngōl, by Kāmparai Iṭṭaman <i>aias</i> Uttamasōla-Piridiṅgaraiyaṇ, the chief of Paṅgala-nādu in Paṅgura-kōṭṭam, while he was at Coṅjevaram. Mentions a certain Minava-Muvēndiravēlan as the <i>Vasal kēṭṭer</i> .
353	On the same wall .. ..	..	....	Iāvara, Paṅguṇi 10	Do. ..	Records a gift of the water-tax (<i>mirkaṭi</i>) to the temples of Tiruppalaiyngōda-Nayinar, Kariyamanikkam-Vinnagarāma-Perumal and Piliyair by Vayyappa-Nayakkar Vayyappa-Nayakkar.
354	On the west and south walls of the same shrine.	..	....	Sarvajit, Tai 1 ..	Do.	Fragment. Records a gift of land for the maintenance of worship in the asterism <i>Mukha</i> in the temple by a certain Siddappa-Nayakkar on behalf of Vayyappa-Nayakkar.
355	On the south wall of the same shrine.	..	....	....	Do.	States that this is the gift of Goppinar, son of Appaṇṇar of the Bharadvāja-gōtra.
356	On the same wall .. ..	..	....	....	Do.	Fragment's. One of them records a gift (of money?) for a lamp in the temple of Tiruppalaiyngōda-Nayinar by a certain Mōṇal Veṅgalappa-Nayakkar. Another is dated in Tārana, Tai 16, and seems to mention Vayyappa-Nayakkar.
357	Do. .. ..	..	....	Vilambi, Ādi 21 ..	Do.	Records a gift of land at Paṇḍi to the temple for conducting a festival, by a certain Mugeppavāḍai Rāmaya-Nayakkar for the merit of Naraṅgarāya-Uḍaiyar.
358	At the entrance into the <i>Mukha-maṇḍapa</i> of the same temple.	Chōla ..	Tribhuvannachakravartin Rājārājadeva ..	12th year	Do.	Records the construction of the <i>maṇḍapa</i> in the temple at Tiruppalaiyngōl in Tāṅgala-nādu, a sub-division of Paṅkura-kōṭṭam in Jayahṅgondasōla-maṇḍalam, by Valiyirundap <i>aias</i> Tōṇḍaimāṇ, a <i>śamanta-mudali</i> of Arāṅgarāyaṇ <i>aias</i> Kulōtungaśōla-Piruduvigangar the chief of the nādu for the welfare of his master.
359	On a pillar in the same <i>maṇḍapa</i> ..	..	....	....	Do.	Much damaged. In characters of about the 16th century. Seems to record an agreement by Jñānamuttī Periyarāṭṭa-Nambi, a Śiva-Brahmana of the temple of Tiruppalaiyngōl-udaiya-Nayinar.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On another pillar in the same <i>manjapa</i> .	Chōla	Rajakesarivarman	3rd year	Tamil	Records a gift of 90 sheep for burning a perpetual lamp in the temple of Mahadeva at Palangōlar in Kattalor-kōttam, a sub-division of Kilyēmbu-nadu in Palkunra-kōttam by a certain Appavañ Kōndarāman of Padiyinc. Gift of 90 sheep by an officer of 'Nulambir Vraśōlar' for a perpetual lamp in the temple at Palangōlar in Pūdaḍalp-padi in Palkunra-kōttam.
361	On a pillar in front of the same <i>manjapa</i>.	..	....	29th "	Do.	Unfinished. To the right of this is an inscription in similar characters recording a gift of gold for a lamp by the son of the officer mentioned above whose name can be read in the inscription as Pappayan.
362	On the same pillar	Chōla	Rajakesarivarman	[6]th "	Do.	Records the provision made for the maintenance of the early morning service in the temple for the merit of Chinnamalaiśvara Vayyappa-Nayakkar Kishnappa-Nayakka-Ayyan and for the merit of a certain Vīrappayyan, son of Vīrappayyan.
363	On another pillar in the same place.	..	....	Saravahari, Tai 11, Thursday.	Do.	Records the grant as <i>saravaharī</i> , by the king, of certain specified taxes accruing as per old stone records from the <i>tirumaduraiyāgam</i> of the temple, for its repairs.
364	On a slab in the same temple	..	Nalalōlakachakravartin Rajarāyana	....	Do.	Registers the perpetual lease of some land belonging to the temple of Kaṇṭakkaḍisurum-ṇaiya-Nayinār to a private individual.
365	On the south wall of the central shrine in the Karakanḥōsvara temple at Elattur , same taluk, same district.	..	....	Parthiva	Do.	In characters of about the 9th century A.D. Records a gift of land after purchase by a certain Oṇṇiyuran to the temple of Mallaiyinar.
366	On a slab set up near the ruined Siva temple at Pundi , same taluk, same district.	..	....	....	Do.	Praises the heroism of the Baṇa chief of the Magadhas.
367	On the north wall of the central shrine in the Kaḷa-maṇṭhasvami temple at Narattampundi , hamlet of the same village.	..	....	....	Tamil verse	In praise of the same Baṇa chief's victories over the southern king (Paṇḍya).
368	On the same wall	..	....	....	Do	Praises the great liberality, heroism and devotion of Bapadinatha and the terror he infused in the minds of his enemies. States that these verses were composed by Sakalavidya chakravarti who is also called Kavichakravarti in another verse. The name Poṇṇarappiṇaṇ Magadai-perumal appears at the beginning.
369	On the west wall of the same shrine.	..	....	....	Do	Damaged. In praise of the valour of a Baṇa and a Magadha chief.
370	On the same wall	..	....	....	Sanskrit verse in Grantha	Damaged. In praise of the Bāṇa-lord (Baneśvara) who is also called the king of Magadha (<i>Māgadha bhāṇabhartā</i>). States that Sakalavidyachakravarti, the author of these verses was rewarded with elephants for composing them.
371	Do.	..	....	....	Do.	In praise of the Magadha chief who took Kāñchi and Vañji and who is called Vāṇapurandharan. He is described as having defeated and killed Vāṇarantgan.
372	On the south wall of the same shrine.	..	..	....	Tamil verse	

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
373	On the same wall .. ..	..	....	....	Tamil verse ..	In praise of Macadaipperumal 'who covered with gold' and his benevolent rule. He is also called 'Vāṇai of the high chariot', before whom his enemies fled in panic. Praises the learning of Magadeśan also called Magadar-kōṇi.
374	Do. .. ..	..	....	....	Do. ..	..
375	On the west wall of the Sabhā-Nayaka shrine in the same temple.	Vijayanagara	Sadaśivadeva-Maharaya, who was pleased to take all countries.	Śaka 1491, Śukla, Mēsha, śu. trayō-dasī, Monday.	Tamil ..	Stones set at the end. Seems to record the gift of the village Nāṭṭampāṇḍi by a certain Arulnandideva-Pandaram for the maintenance of worship and repairs in the temple of Kailasanada-nṭaiya-Nayinar for the merit of <i>Mahāmāṇḍi-lēṣera</i> Tirumalarāṣaiyaṇ and Sevappa-Nayakkar.
376	On a pillar in the <i>maṇḍapa</i> of the same temple.	..	....	....	Do. ..	States that this is the gift of a certain Āṇaiyaṇṇai of Mahendrapaṇḍi.
377	On the north wall of the Periya-Nayaki-Ammaṇi shrine in the same temple.	Vijayanagara	....	..	Tamil verse ..	Records a gift of land to the temple of Kayilasandāṇar by Savundabāṇai, the brother-in-law of Ramapparaṇḍan. Mentions Pukka-Ramaraṇḍaṇ.
378	On the west wall (inside) of the <i>prākāra</i> of the same temple.	..	....	[Khara], Vaiṣāṣi 9	Tamil ..	Damaged. Seems to record the promise made by a certain Giriyaṇṇaiyaṇ not to levy either directly or through agents any fines from the washermen of Nāṭattampūṇḍi.
379	On a slab set up outside the east wall of the same <i>prākāra</i> .	Vijayanagara	Mahamandaleśvara Maharaya. Venkaṭapatiḍeva.	Śaka 1526, Krodhin, [Karttigai] 10.	Do. ..	Highly damaged. Records a <i>śarvaṇa</i> gift of a village under the name Kayilasapuram for worship and offerings in the temple of Tiruvannāmalai-udaiya-Nayinar for the merit of Raghunātha-Nayaka and another person (name lost).
380	On a slab set up near the Kaṇṇi-yamman temple in the same village.	Do.	Virapratapa Sadaśivadeva-Maharaya, who took all countries.	Śaka 1483, Raudri, Vriśchika, śa. Uttiradam, Monday.	Do. ..	Records the gift to the temple of Anṇāmalaiyar, of a village newly formed by and named after Kumāra Kishṇama-rāṣaiyaṇ, son of <i>Mahāmāṇḍi-lēṣera</i> Aliya Ramappayadeva-Maharāṣaiyaṇ, with the remission of taxes granted to the settlers in the village for the first six years.
381	On a slab set up in the same village.	Do.	Venkaṭapatiḍeva-Maharaya	Śaka 1536, Pra-madhoḥa, Aṣi 5.	Do. ..	Portion lost. Seems to record the gift of certain taxes received from the village Nelliṅṇam belonging to the temple at Tiruvannāmalai for the sacred bath, unguents and offerings to the image of Kayilasanthasvāmī by the treasurers of the former temple. Mentions Nārāṅga-Dikehitar the agent of Raghunātha-Nayakkar-Ayyaṇ.
382	On the south wall of the central shrine in the Kōṭṭāvara temple at Vadasiruvāḷur Tindivanam taluk, South Arcot district.	Do.	Virapratapa Sadaśivadeva-Maharaya ..	Śaka 1469, Pla-vāṅga, śu. Ratha-saptamī.	Do. ..	Records a gift of land to the temple of Tirukkoṭṭāvara-Mehalingam by Krishnappa-Nayakkar for the merit of his father Bayyappa-Nayakkar, for worship and offerings to the god. Śiruvāḷur which had been bestowed upon the donor by the king is called Uttamaśōḷanallūr <i>alira</i> Bhayirasamudram and is stated to have formed part of Tellaru situated in Sindhaporuda-vaḷanadu, a sub-division of Venkura-kōṭṭam in Pedaividu-rājyam of Jayangonda-Topdamṇadalam.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
393	On the north wall of the Somanathesvara temple at Achuta-mangalam , Nannilam taluk, Tanjore district.	Chola	Tribhuvanaachakravartin Rajendradeva ..	5th year 376th day.	Tamil	Built in in the middle. Registers the <i>u/vari</i> given by the king for a piece of land granted as a tax-free <i>dravada</i> in Sivapadaśekharamangalam in Paṇaiyūr naḍu, a subdivision of Kulottungaśoḷa-valanadu, for opening a <i>śivamaṭṭaṭṭam</i> , a tank and a flower-garden to the temple of Somanathadeva in the village built by Uḍaiyar Svami-devar.
394	On the same wall	..	Tribhuvanaachakravartin Koneṇṇumaiḱop- paṇ	..	Do.	Built in in the middle. Engraved in continuation of the previous inscription. Records the royal order to grant the <i>u/vari</i> for the possession of the land mentioned above from the 6th year of the king.
395	Do.	..	Do.	..	Do.	Built in in the middle. Engraved in continuation of the previous inscription. Records the provision made by Svamiḱevur for the supply of oil to the temple at Achyutamatangalam <i>śiva</i> Sivapadaśekharamangalam from the 6th year (of the king), by raising taxes on each oil-mill in the <i>śivamaṭṭaṭṭam</i> newly formed round the temple.
396	Do.	Chola	Kulottunga-Cholaḱadeva	1 [1]th year, [31]st day.	Do.	Built in in the middle. Engraved in continuation of the previous inscription. Records the grant of <i>u/vari</i> for another gift of 2 <i>vēḷi</i> of land free of taxes (to the same temple) made by the king.
397	Do.	Do.	Tribhuvanaachakravartin Kulottunga-Cholaḱadeva, who was pleased to take Madurai, Iḱam (Ceylon), Karuvor and the crowned head of the Paṇḱya, ...	16th year, 10th day.	Do.	Ends of lines built in. Seems to record the appointment of some priests for worship in the temple of Somanathadeva at Somanathamangalam, with provision for their maintenance.
398	On the north and west walls of the same temple.	..	.. .. .	..	Do.	Built in in the middle. Seems to record another grant of land to the temple by the king.
399	On the west wall of the same temple.	Chola	Tribhuvanaachakravartin Vira-Rajendra- deva.	7th year, 41[9]th day.	Do.	Registers the <i>u/vari</i> for the inclusion of the <i>dravada</i> lands belonging to the main temple as well as to the god Śiva-kupṭhavarum-Uḱaiyar in the same temple, with the 5 <i>vēḷi</i> of land at Somanathamangalam originally endowed for the formation of the several adjuncts of the temple (probably those mentioned in No. 393 above).
400	Do.	..	Tribhuvanaachakravartin Koneṇṇumaiḱop- paṇ	7th year, 49th day	Do.	Registers the royal order to grant the <i>u/vari</i> , mentioned above.
401	On the south wall of the same temple.	Vijayanagara	Vira-Bokkana-Uḱaiyar (Bukka), son of Ariyuna-Uḱaiyar (Haribara).	Saka 1326, Tārana. Tula, 4a. chaturdashi, Friday, Aśvini.	Do.	Records the grant, by the authorities of the temple of Somanathadeva at Achutamangalam <i>śiva</i> Sivapadaśekharamangalam, of certain privileges in the temple, as also of paddy, money for cloths and a house-site free of taxes, to Anamalaiyar Kalingattaraiyar, a <i>kaḱkai</i> of the village for having set up certain images in the temple.
402	On the same wall .. .. .	....	....	Saka 1104, Puaḱya, 2.	Sanskrit and Grantha.	Records the consecration of (god) Somanatha by Srikanṭha-Sambha of the Śaṅḱṭya-gotra who was the brother of a certain Gosvami-Miśra and belonged to the Kādha country.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
403	On the same wall	Chola ..	Tribhuvanaachakravartin Virarajendra-deva.	7th year, 41st day	Tamil ..	Ends of lines built in. Seems to record an exchange (செலவு) of land with some addition at Achyutanaṅḡalam for the 15 <i>vēḷi</i> of the <i>devadāna</i> land in Kulottuṅgaśāḷa-nallur, belonging to the Somanatha temple by order of the king. Quotes the 5th and 11th years of Kulottuṅga-Choladeva. Mentions the sons of Uḍaiyār-Syamidevar. In praise of god Viṣvanātha as the 'tree bearing the fruit of wisdom'.
404	Do. .. ..	.. ..	....	....	Tamil (Verse).	Damaged. Registers the agreement by three carpenters of Somanatha-chaturvedinaṅḡalam binding themselves to serve in the several hamlets of the village for remuneration in consideration of the royal grant of 2 <i>mā</i> of land made to each of them.
405	On the east wall of the second <i>prakara</i> of the same temple.	.. ..	....	3rd year, 156th day	Tamil	Records the redress of certain disabilities which were due to the unproductive nature of the land granted by the previous king (Periyadevar) in his 39th year to a certain Kāṭṭilay-eraniyan, as <i>ndarappottā</i> (blood-shed compensation) for the punishment meted out by mistake to his father Rajarajapēṭṭar, viṣayan in a quarrel between the villagers of Somanathaṅḡalam and Somanatha-chaturvedinaṅḡalam on one side and Śāḍakkamaṅḡalam on the other, regarding the supply of water for irrigation from the river Muḷigēḍasolay-ṭēṭṭan.
407	Do.	Do ..	Tribhuvanaachakravartin Kulottuṅga-Choladeva, 'who was pleased to take Madurai, Kuruvur, Iṣam (Ceylon) and the crowned head of the Paṇḍya.'	20th year, Tula, Thursday, Aṭṭam.	Do.	Records an agreement, after obtaining the royal sanction for the same, made by the authorities of the Somanatha-deva temple to some old tenants to meet the expenses of repairs to their houses built in a street recently formed in place of the old one which was sparsely inhabited and not wide enough for the procession of the <i>gṛ</i> d to pass through. Damaged. Records the royal ratification for the remission of taxes on the houses erected in the new street mentioned above, for the first eight years after its formation.
408	Do.	Do. ..	Do. do	21st year, 207th day.	Do	Beginning of lines built in. States that a stone-mason named Muḷaittan <i>alias</i> Chandeśarapēṭṭerundacheban (?) his wife and their 4 sons were the servants of the <i>mālha</i> (name not given) which had bought them.
409	Do.	Do. ..	[Tribhuvanaacha]kavartin Rajarajadeva	3rd year, 162nd year.	Do.	Records a gift of 14 <i>vēḷi</i> of land in certain specified proportions, made for the merit of his father by Tirumayil-perumai Ulagai <i>alias</i> Viṣṇuvalaya-Mutiraiyan, for repairs to the temples of Somanathadeva and Viṣṇuvaladeva at Somanathaṅḡalam and to the temple of Viṣṇubhikṣa-Viṣṇuvaram-Uḍaiyār at Somanatha-chaturvedinaṅḡalam.
410	On the north wall of the same <i>prākara</i> .	Do.	Tribhuvanaachakravartin Rajarajadeva ..	4th year, Kanya, ba. saptaṁ, Monday, Mṛigaśirsha.	Do.	Fragment. Seems to record the marriage of a certain dancing girl belonging to the temple.
411	In the front <i>gopura</i> of the same temple.	Do.	Kulottuṅga-Choladeva, 'who was pleased to take [Madu]ṭṭai.'	11th year ..	Do.	Fragment. Mentions a certain [Uḷ]lappa-[Nayak]kar-Ayvan son of [Nā]ḍaiya-Nayakkar the agent of Raghunatha-Nayaka.
412	In the same <i>gopura</i> .. ..	.. ..	....	Sāvarai, Ādi 1 ..	Do.	

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
413	In the same place	Chola ..	Tribhuvannachakravartin Cholaadeva, 'who was pleased to take Madurai and the crowned head.'	11th year ..	Tamil ..	Incomplete. Seems to register a gift of land as a tax-free <i>atavasa</i> to the temple by a certain Sirap Atkondanayan alias Pamburattakkōi, the headman of Villiyannallur in Pambura-nadu.
414	On the south wall of the central shrine in the Jayangondanathar temple at Mannargudi , Mannargudi taluk, Tanjore district.	....	....	Prahava, guni 10.	Do.	Records the acknowledgment by a certain Chandra-bhushana-Ulathā (on behalf of the temple) of certain specified taxes granted as <i>sarvanama</i> to the temple of Jayangondasolapuram-udaiya-Nayinjar by Savaiipperumal.
415	On a stone belonging to the Vighnesvara shrine under renovation, in the same temple.	Chola ..	Tribhuvannachakravartin Rajendra-Cholaadeva.	3rd year ..	Do.	Fragment. Seems to be a part of a bigger inscription. Records the assignment of a land belonging to the temple towards the remission of taxes on 3 $\frac{1}{2}$ of land endowed for the welfare of the king and queen for the expenses of the temple.
416	On a door-post lying outside the same temple.	....	....	..	Do	States that this temple was the gift of Kattidevar, son of Tiruvengada-Saṅgiyar, one of the <i>madatis</i> of Narayanapuram.
417	On the west and south walls of the ruined Siva temple at Tenpadi , same taluk, same district.	Chola ..	Tribhuvannachakravartin Rajendra-Cholaadeva.	30th year, Kumbhasa. dvadasai, Wednesday.	Do.	Unmaged. Records a gift of land by the residents of Jayangondasolapuram alias Rajendrasolapuram and Jayangondasolalpperilamai-nadu to the temple of Tirtatagai Nayanar towards the remission of taxes which were newly levied on some lands belonging to the temple.
418	On the south wall on the same temple.	Pandya ..	Jatavarman alias Tribhuvannachakravartin].....	..	Do	Much damaged. Seems to record an agreement by some temple servants to provide offerings to the image of Vināya[ka-Pillaiyar Andapillaiyar and to burn a lamp in the night in the temple, for some endowment made by a certain Sundarai Tiruvigaiyali.
419	On a stone called 'Ninnavaziyi' set up in a forest at Chellur near Gudimallam , Kalahasti taluk, Chittoor district.	Vijayanagara	Vira-Narasimha-yya-Maharaya	Saka 1431, [Vibhava, Makara, [navami], Monday, [Aniṣam].	Do.	Records an agreement among the residents of the three villages Madavilagan, Shoyar (Chellur) and Kandadu regarding the right of irrigation from the channel called 'Sadasiya-kūna'.
420	On the walls of the deserted temple near the Sarvaithram tank at Big Conjeevaram , Conjeevaram taluk, Chingleput district.	Chola ..	Rajakesarivarman alias Rajadhirajaadeva (1).	35th year, 281st day.	Do.	Stones out of order. Seems to record the royal grant of a tax-free village named Sarvaithra-nallur in Jayarampodu-nadu, a division of Viravata-koṭṭam in Jayangondasolapuram, for the various expenses of worship and offerings in the temple of Sarvaithram-udaiya-Mahadeva, at the request of a number of officers of the king while he was seated on his throne called Pallavarajan (?) in the outer hall (<i>velimēlai-mandapam</i>). Rajadhiraja in his palace at Gaṅgaikondaṣapuram. Along with the inscription are mixed up pieces of another inscription belonging to the same king which begins with the introduction திருக்கோர் மனார் etc.

APPENDIX C.—List of photographs taken during the year 1924-25.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
844	Full plate	East view of the first <i>gōpura</i> of the Rājā-rājēśvara (Bṛihadīśvara) temple.	Tanjore	.. Tanjore.
845	Do.	West view of the same <i>gōpura</i>	Do.	.. Do.
846	Do.	East view of the second <i>gōpura</i> of the same temple.	Do.	.. Do.
847	Do.	West view of the same <i>gōpura</i>	Do.	.. Do.
848	Do.	Side view of the great <i>Nandi</i> (Bull) in the same temple.	Do.	.. Do.
849	Do.	West view of the <i>Nandi-maṇḍapa</i> and the second <i>gōpura</i> (from the <i>maṇḍapa</i> in front of the central shrine in the same temple).	Do.	.. Do.
850	Do.	Portion of the north wall of the central shrine of the same temple.	Do.	.. Do.
851	Do.	Stone image of Sadyōjātamūrti within the passage round the same shrine.	Do.	.. Do.
852	Do.	Metallic statue of king Rājārājendra-Chōladēva (Rājārāja I?) in the same temple.	Do.	.. Do.
853	Do.	Metallic image of Tripurāntaka (front view) in the same temple.	Do.	.. Do.
854	Do.	Do. do. (back view)	Do.	.. Do.
855	Half plate	Metallic statue of a Nāyaka (?) king in the same temple.	Do.	.. Do.
856	Do.	Sculpture in relief of another Nāyaka (?) king on a pillar in the <i>Nandi-maṇḍapa</i> of the same temple.	Do.	.. Do.
857	Do.	Sculpture in relief of a third Nāyaka king in the same place.	Do.	.. Do.
858	Do.	Sculpture in relief of a fourth Nāyaka king in the same place.	Do.	.. Do.
859	Full plate	Sculpture in relief (in marble) of Mahārāja Sarfōji visiting Rev. Schwartz in his illness (by J. Flaxman, R.A.—kept in the church).	Do.	.. Do.
860	Half plate	Inscription on the base of the same sculpture.	Do.	.. Do.
861	Full plate	Marble statue of Mahārāja Sarfōji—in the Palace.	Do.	.. Do.
862	Half plate	Another view of the same statue	Do.	.. Do.
863	Full plate	Old life-size oil-painting (in the Durbar Hall of the same Palace) of Śahāji I, Śivāji I and Śāmājī.	Do.	.. Do.
864	Do.	Do. do. of Ekōji, Shahāji II and Sarfōji I.	Do.	.. Do.
865	Do.	Do. do. of Tukkoji and Bāvā-Sāhib.	Do.	.. Do.
866	Do.	Do. do. of Pratāpasimha and Tulajā-Mahārāja.	Do.	.. Do.
867	Do.	Do. do. of Sarfōji II and Śivāji II.	Do.	.. Do.
868	Do.	Do. do. of Sarfōji II.	Do.	.. Do.
869	Do.	Do. do. of two dogs.	Do.	.. Do.
870	Do.	Old painting (in tempera colours) of Amarsimha—Mahārāja in the same Durbar Hall.	Do.	.. Do.
871	Do.	Old oil-painting (in the same Durbar Hall) of Rāmadas.	Do.	.. Do.
872	Do.	Life-size wall painting (in tempera colours) of Śivāji II.	Do.	.. Do.
873	Do.	Do. do. of one of the attendants (minister?) on the right side of the above.	Do.	.. Do.

APPENDIX C.—List of photographs taken during the year 1924-25—*cont.*

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
874	Full plate	Life size wall painting (in tempera colours) of another attendant (minister ?) (on the left side).	Tanjore ..	Tanjore.
875	Do.	Ground plan of the Fort and Tower called the 'Manōra Buildings'.	Saluvanāyakan-pattanam.	Do.
876	Do.	North view of the 'Manōra Buildings' ..	Do. ..	Do.
877	Do.	South-east view of the same	Do. ..	Do.
878	Do.	South view of the same	Do. ..	Do.
879	Do.	West view of the same—showing the main entrance.	Do. ..	Do.
880	Do.	East view of the Fort wall and the ditch within (same Buildings).	Do. ..	Do.
881	Half plate	Front view of the second entrance into the Tower (same Buildings).	Do. ..	Do.
882	Do.	South-west view of the same entrance with the ditch.	Do. ..	Do.
883	Do.	View of the verandah within the same entrance.	Do. ..	Do.
884	Full plate	Interior view of the room in the first floor of the same Tower.	Do. ..	Do.
885	Do.	Inscription on the marble slab built into the basement of the same Tower.	Do. ..	Do.
886	Do.	Brass statue of Mahārāja Sarfōji in the 'Chakrapāṇisvāmin temple.	Kumbhakōṇam	Do.
887	Do.	Metallic images of Varadarājasvāmi and his two consorts—in the Śiva temple.	Paṭaṅkōyil ..	North Arcot.
888	Do.	Stone image of Madanagōpālasvāmi with one of his consorts.	Do. ..	Do.
889	Half plate	Sculpture in relief of Hanūmān receiving the ring from Rāma—in the Śiva temple.	Narattampūṇḍi	Do.
890	Do.	Metallic image of Virabhadra in the same temple (Front view).	Do.	Do.
891	Do.	Same image (Back view)	Do.	Do.
892	Do.	Do. (Side view)	Do.	Do.
893	Do.	Two stone images of Dakṣiṇāmūrti in the same temple.	Do.	Do.
894	Do.	Bronze image of Lakṣmī-Narasimha-svāmi in the Viṣṇu temple (Front view).	Tindivanam ..	South Arcot.
895	Do.	Same image (Back view)	Do. ..	Do.
896	Full plate	Bronze image of Pañcamukha-Āṇjanāyā-svāmi in the same temple (Front view).	Do. ..	Do.
897	Do.	Same image (Back view)	Do. ..	Do.
898	Do.	Do. (Side view)	Do. ..	Do.
899	Do.	Inscriptions (in Kōleḷuttu) on bamboo pieces preserved in the office.	..	..
a, b & c 900	Do.	Stone image of Narasimha (fighting with Hiranyaka-ipu) in the Viṣṇu temple (from a quarter-plate negative lent by Mr. G. V. Srinivasa Rao of this office).	Tirukkōshṭiyūr	Ramnad.
901	Do.	View of the Śiva temple on the hill (from another negative lent by Mr. Srinivasa Rao).	Pirāṅmalai ..	Do.
902	Full plate	Copper-plates with ring and seal, No. 2 of 1920-21.	..	..
903	Half plate	Seal of the same copper-plates	..	..
904 & 905	Full & plate.	Copies of two figures of Śakti	..	..

APPENDIX C.—List of photographs taken during the year 1924-25—cont.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
906 a & b	Full plate.	Copper-plate grant No. 1 of 1924-25 ..	..	..
907	Quarter plate.	Seal of the above	..	..
908 a & b	Full plate	Copper-plate grant No. 2 of 1924-25 ..	..	..
909	Quarter plate.	Seal of the above	..	..
910 a & b	Full plate	Copper-plate grant No. 3 of 1924-25 ..	..	..
911	Quarter plate.	Seal of the above	..	..
912 a & b	Half plate	Copper-plate grant No. 4 of 1924-25 ..	..	..
913 a & b	Full plate	Do. No. 5 of 1924-25	..	..
914 a & b	Quarter plate.	Seal of the above (Side and top views) ..	..	..
915 a & b	Full plate	Copper-plate grant No. 6 of 1924-25 ..	..	..
916 a & b	Quarter plate.	Seal of the above Side and top views ..	..	..
917 a & b	Full plate	Copper-plate grant No. 7 of 1924-25 ..	..	..
918 a & b	Quarter plate.	Seal of the above Side and top views) ..	..	..
919 a & b	Full plate	Copper-plate grant No. 8 of 1924-25 ..	..	..
920	Quarter plate.	Seal of the above	..	..
921 a & b	Full plate	Copper-plate grant No. 9 of 1924-25 ..	..	..
922	Quarter plate.	Seal of the above	..	..

APPENDIX D.—Dates from Appendices A and B to the *Annual Report on Epigraphy for 1924–25*, calculated by this office with the help of the '*Indian Ephemeris*' by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.* respectively, for *Suklapaksha* and *Bahupaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510, Monday, Dec. 30; .94; .50; means that on the day in question the *tithi* quoted in the inscription ended at .94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at .50 of the day, i.e., 30 *ghaṭikas* after mean sunrise.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus : "A.D. 1289, Monday, Nov. 28; .70" is a convenient way of indicating the fact that a *tithi* ended at .70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28, A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday, 6 Ap. A.D. 1384; .68; f.d.n. .29" means that the *tithi* quoted in the inscription ended at .68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Apr. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at .29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Apr. 26; f.d.t. .08; f.d.n. .13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at .08 (= 5 *ghaṭikas* after sunrise) and .13 (= 8 *ghaṭikas* after sunrise) respectively, on Saturday.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
EASTERN GANGA.		
<i>Anantavarman Vajrahasta 'Lord of Trikaṭiṅga'.</i>		
1925	C.P. 5	Śaka 982, Kārttika, prathamā-paksha, tṛtīyā, Sō[ma]vara. According to the Solar reckoning the equivalent date was A.D. 1060, October 30, Monday; .42.
<i>Anantavarman Chōḍa-Gaṅgādēva.</i>		
"	C.P. 6	Śaka 1003, Mīna, Kṛishṇa-pañchamī, Sunday. Probably A.D. 1081, March 1, Monday; f.d.t. .87. It is doubtful whether the week-day is correctly quoted in the inscription. In the absence of the <i>nakshatra</i> , the date cannot be verified.
WESTERN CHALUKYAS OF KALYANI.		
<i>Trailōkyamalladēva.</i>		
"	321	Śaka 98[8], Parābhava, Bhādrapada, puṇṇamī, Monday, lunar eclipse = A.D. 1066, September 11, Wednesday. There was a lunar eclipse on Wednesday. The week-day quoted in the inscription is evidently a mistake.
<i>Tribhuvanamalladēva.</i>		
"	278	Chālukya-Vikrama year 35, Vi[kṛiti], Srāvaṇa, su. 5, Monday. Probably A.D. 1110, July 23, Saturday. The week-day quoted in the inscription is perhaps a mistake. In the absence of the <i>nakshatra</i> , the date cannot be verified.
"	318	Chālukya-Vikrama year 36, Nandana, Vaiśākha, su. 3, Thursday, Uttarāyaṇa-Samkrānti. The given details are erroneous in more than one respect. The Chālukya-Vikrama year 36, fell in A.D. 1111, Khara (not Nandana as cited in the inscription) and Vaiśākha su. 3 in this year fell on Thursday, 13th April. It was, however, not a day of Uttarāyaṇa-Samkrānti. But, in the next year, i.e., A.D. 1112 (Nandana), Vaiśākha su. 3 fell on a Monday (i.e., 1st April) and not on a Thursday as quoted in the inscription. Even in this case, it was not a day of Uttarāyaṇa-Samkrānti.
"	316	Śaka 1085, Śrīmukha, Pushya, amāvāsye, Monday, Uttarāyaṇa-Samkrānti, solar eclipse, Vyatipāta. Irregular. The cyclic year Śrīmukha fell in Śaka 1075 (not in Śaka 1085 as quoted in the inscription), and in this year, i.e., A.D. 1153 there was no solar eclipse in the month 'Pushya'. The amāvāsye day in this month was not also a day of Uttarāyaṇa-Samkrānti. The above astronomical details are not satisfactory even for the Śaka year 1085 = A.D. 1163, Subhānu.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924–25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
WESTERN CHALUKYAS OF KALYANI— <i>cont.</i>		
<i>King's name lost.</i>		
1925	320	Chalukya-Vikrama year 12 Solar eclipse. There were two solar eclipses in the Chalukya-Vikrama year 12 (i.e.) A.D. 1087, one of which was perhaps the intended date, viz.— (1) A.D. 1087, February 6, Saturday. (2) A.D. 1087, August 1, Sunday.
CHOLA.		
<i>Rājakesarivarman alias Rājarājadēva (I).</i>		
„	120	9th year, Tulā, Saturday, Tiruvōṇam. Probably A.D. 994, October 13, Saturday ; f.d.n. '95. On this day which was in the <i>śukla-paksha</i> shashthi ended at '18 and then śu. saptamī commenced.
„	186	22nd year, Dhanus, śu. pañchamī, Thursday, Aviṭṭam = A.D. 1006, November 28, Thursday ; 66.
„	242	13th year, Kumbha, ba. amāvāsya, Monday, Aviṭṭam, Kōṭṭunāl ? 237. Ba. amāvāsya was current on Sunday, 30th January, A.D. 998. The week-day quoted in the inscription is perhaps a mistake. The tithi and the nakshatra were current on Sunday till '88 and '71 respectively.
<i>Parakesarivarman alias Rājendra-Chōladēva.</i>		
„	102	6th year, Mithuna, śu. Sunday, saptamī, Uttiram = A.D. 1018, June 22, Sunday. The nakshatra 'Uttiram' quoted in the inscription is evidently a mistake for 'Hasta', which was current till '81 on Sunday. Śu. saptamī ended at '65 of the day.
„	187	8th year, Āṇi, śu. 8, Sunday, Makhā. Śu. 8 and nakshatra 'Makhā' cannot combine in the month of Āṇi.
<i>Rājakesarivarman alias Rājādhirājadēva.</i>		
„	52	33rd year, Mīna, śu. pañchadaśī, Thursday, Uttiram = A.D. 1051, February 28, Thursday ; '44 ; '70.
<i>Parakesarivarman alias Rājendradēva.</i>		
„	193	6th year, Āṇi, ba. 2, Friday, Tiruvōṇam = A.D. 1057, June 20, Friday ; f.d.t. '33 ; f.d.n. 60.
<i>Vīra-Rājendra-Chōladēva.</i>		
„	87	7th year, Mīna, śu. chaturthī, Thursday, Kārttigai = A.D. 1070, March 18, Thursday ; '87 ; '66.
„	88	7th year, Kumbha, śu. chaturdaśī, Wednesday, Pūsam = A.D. 1070, January 27, Wednesday ; f.d.t. '26 ; '72.
<i>Kulōttuṅga-Chōladēva I.</i>		
„	115	4th year, Mōsha, śu. navamī, Tuesday = A.D. 1074, April 8, Tuesday ; '73. The nak. was Āślēsha which was current till '48 on Tuesday.
„	144	[3]1st year, Bishabha, śu. prathamā, Wednesday, Rōhiṇī = A.D. 1101, May 1, Wednesday ; '17 ; '54.
„	145	31st year, Kāṇṇi, śu. pañchamī, Friday, Āṇilam, = A.D. 1101, August 31, Saturday ; '09 ; f.d.n. '01. The week-day quoted in the inscription is probably a mistake.
„	148	47th year, Karkātaka, śu. [pañchamī], Sunday, Hastā = A.D. 1116, July 16, Sunday ; '35 ; '62.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924-25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Kulōttuṅga-Chōḷadēva—cont.</i>		
1925	150	4[1]st year, Rishabha, śu. chaturdaśi, Wednesday, Punarpūṣam. Chaturdaśi must be a mistake for chaturthi, for śu. chaturdaśi and nak. Punarpūṣam cannot combine in the month of Rishabha. The date intended was probably A.D. 1112, May 1, Wednesday; '95; f.d.n. '54.
"	152	46th year, Mithuna, śu. dvādaśi, Thursday, Viśākhā = A.D. 1116, June 22, Thursday; f.d.t. '65; '23.
"	155	40th year, Vriśchika, ba. trayōdaśi, Monday = A.D. 1109, November 22; '28. The nak. was Viśākhā which was current till '31 on Monday.
"	243	27th year, Dhanus 16, Wednesday, Attam = A.D. 1096, December 10, Wednesday; '28. The tithi ashtami was current till '17 on Wednesday.
<i>Parakēsarivarman alias Vikrama-Chōḷadēva.</i>		
"	46	[15th] year, Karkāṭaka, ba. dvādaśi, Monday, Magaiyātti = A.D. 1132, July 11, Monday; '73. The nak. was Mṛigaśirā which was current till '57 on Monday.
"	149	3rd year, Makara, ba. dvādaśi, Wednesday, Uttirattādi. Ba. dvādaśi and nak. Uttirattādi cannot combine in the month of Makara.
"	157	2nd year, [Kanyā], śu. chaturdaśi, Thursday, Pūram = A.D. 1119, September 4, Thursday; f.d.t. '75; f.d.n. '76.
"	158	2nd year, Dhanus, ba. 19, Monday, Uttiram = A.D. 1120, December 13, Monday; nak. Uttiram commenced at '01 and was current till '10 the next day.
"	159	[3rd] year, Dhanus, ba. trayōdaśi, Monday, Mūla = A.D. 1120, December 20, Monday; '41; f.d.n. '23.
"	160 161 and 162	3rd year, Dhanus, ba. śkādaśi, Saturday, Anīlam = A.D. 1120, December 18, Saturday; '48; f.d.n. '29.
"	181	16th year, Mārgaḷi, ba. 6, Monday, Uttiram = A.D. 1133, December 18, Monday; f.d.t. '32; f.d.n. '57.
"	220	9th year, Kanyā śu. daśamī, Monday, Pushya = A.D. 1126, September 13, Monday; '94; '93. Śu. is evidently a mistake for ba., for śu. 10 and nak. Pushya cannot combine in the month of Kanyā.
"	222	6th year, Kārttigai, śu. 12, Wednesday, Śadayam. Śu. 12 and nak. Śadayam cannot combine in the month of Kārttigai.
"	250	4th year, Mīna, ba. saptamī, Thursday, Mūla = A.D. 1122, March 2, Thursday; '63; f.d.n. '47.
"	347	10th year, Karkāṭaka, ba. tṛtīyā, Tuesday, Śadaiyam = A. D. 1127, June 28, Tuesday; '70; f.d.n. '62.
<i>Kulōttuṅga-Chōḷadēva (II).</i>		
"	232	12th year, ... , pañchamī, Viśākhā, Monday. Probably A.D. 1146, March 4, Monday; f.d.t. '08; '53. The month and the paksha missing in the inscription would then be Mīna and bahula.
<i>Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva (II).</i>		
"	6	16th year, Kumbha, śu. tṛtīyā, Wednesday, Āyī[lyam]. Śu. dvitīyā and nak. Āyilyam cannot combine in the month of Kumbha. Evidently the tithi dvitīyā is a mistake for dvādaśi, in which case the date would be A.D. 1161, February 8, Wednesday; f.d.t. '37; '79.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924-25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Parakēsarivarman Tribhuvanachakravartin Rājārājādēva (II)—cont.</i>		
1925	10	10th year, Rishabha, śu. chaturdaśī, Tuesday, Mrigaśīrsha. Śu. chaturdaśī and nak. Mrigaśīrsha cannot combine in the month of Rishabha. The <i>tithi</i> quoted in the inscription is a mistake for chaturthī. The intended date was probably A.D. 1156, April 24, Tuesday; śu. chaturthī commenced at 57 and was current till 61 the next day. Nak. Mrigaśīrsha ended at 60 on Tuesday.
"	13	16th year, Kumbha, ba. chaturthī, Wednesday, Avittam. Here again there seems to be a mistake in the <i>tithi</i> quoted in the inscription. It must be chaturdaśī, for ba. chaturthī and nak. Avittam cannot combine in the month of Kumbha. The date intended was evidently, A.D. 1162, February 14, Wednesday; ba. chaturdaśī and nak. Avittam were current till 90 and 59 respectively on Sunday.
"	15	16th year, Rishabha, śu. shasthī, Tuesday, Makhā. Probably A.D. 1162, May 22, Tuesday. In this case the <i>tithi</i> was not shasthī but saptamī which ended at 90 on Tuesday. Nak. Makhā was current till 35.
"	77	17th year, Simha, ba. pañchamī, Wednesday, Rēvatī = A.D. 1162, August 1, Wednesday; f.d t. 17; 76.
"	191	14th year, Paṅguni, ba. 13, Monday, Śadayam = A.D. 1160, March 7, Monday; 81; 82.
"	257	14th year, Rishabha, śu. pañchamī, Thursday, Pūsam = A.D. 1160, May 12, Thursday; 41; 34.
"	258	14th year, paṅguni, ba. 13, Monday, Śadayam = A.D. 1160, March 7, Monday; 81; 82.
<i>Tribhuvanachakravartin Rājādhirājādēva (II).</i>		
"	11	15th year, Mithana, ba. daśamī, Monday, Aśvati = A.D. 1178, June 12, Monday; 72; 47.
"	173	5th year, chaturdaśī, Friday, Śōdi. Probably A.D. 1167, October 13, Friday; 76. The nak. Śōdi commenced at 97 on Friday and was current the whole of next day, ending, at 65 the day after. The month (not quoted in the inscription) was Tula.
"	188	14th year, Dhanus, śu. pañchamī, Saturday. Tiruvādirai = A.D. 1177, November 26, Saturday; f.d t. 56; 86.
"	223	[12]th year, Mithuna, śu. tṛitīyā, ..., Pūsam. Probably A.D. 1174, June 4, Tuesday; 43; 58. In the absence of the week-day, the date cannot be verified.
<i>Tribhuvanachakravartin Kulōttuṅga-Chōlādēva (III).</i>		
"	19	11th year, Mēsha, ba. ēkādaśī, [Thursday] Probably A.D. 1189, April 13, Thursday. The nak. was Pūrva-Bhādrapadā which was current till 39 on Thursday.
"	67	16th year, Simha, śu. chaturthī, Wednesday, Śōdi = A.D. 1194, August 21, Sunday; 79; f.d n. 47. The week-day quoted in the inscription is evidently a mistake for Sunday.
"	68	25th year, Mithuna, ba. chaturdaśī, [Saturday], Uttirādam. The details given are erroneous in more than one respect. Ba. chaturdaśī cannot combine with nak. Uttirādam. The week-day also seems to be incorrectly quoted in the inscription. The nearest equivalent is probably A.D. 1203, June 25, Wednesday; 04; nak. Uttirādam commenced at 93 and was current the whole of next day, ending at 02 the day after.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924-25—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLA—cont.		
<i>Tribhuvanachakravartin Kulōttunga-Chōladēva (III)—cont.</i>		
1925	69	13th year, Makara, śu dvādaśī, Tuesday, Mrigaśirsha = A.D. 1191, January 8, Tuesday; f.d.t. 17; 99.
"	73	37th year, Kanyā, śu. pañchamī, Wednesday, Anīlam = A.D. 1214, September 10, Wednesday; 31; 64.
"	74	5 + 1st year, Simha, ba. tritīyā, Wednesday, Aśvatī = A.D. 1184, August 26, Sunday; 18; 81. The week-day quoted in the inscription is evidently a mistake for Sunday.
"	79	24th year, Dhanus, ba. chaturdaśī, Anīlam, Monday = A.D. 1203, December 3, Wednesday; f.d.t. 18; 43. The week-day quoted in the inscription is probably a mistake for Wednesday.
"	81	1 [5]th year, Kāṭaka, ba. prathamā, Monday, Avittam = A.D. 1193, July 16, Friday; 97; f.d.n. 37.
"	82	11th year, Kumbha, [śu]. chaturdaśī, Wednesday, Pūṣam = A.D. 1189, February 1, Wednesday; f.d.t. 07; 24.
"	84	11th year, Dhanus, ba. tritīyā, Thursday, Pūṣam = A.D. 1188, December 8, Thursday; 79; 59.
"	85	9th year, Karkātaka, śu. dvādaśī, Monday, Mūlā = A.D. 1186, June 30, Monday; 28; f.d.n. 34.
"	86	9th year, Karkātaka, śu. chaturdaśī, Monday, Mūlā. Details same as No. 85 above excepting the tithi chaturdaśī which is a mistake for dvādaśī.
"	171	5 + 1st year, Makara, ba. chaturdaśī, Friday, Pūrāḍam = A.D. 1184, January 13, Friday; f.d.t. 35; 51.
"	407	2[9]th year, Makara, . . . , Monday, Pūṣam = A.D. 1207, January 15, Monday; 44. It was a day of paurṇimā which was current till 82 of the day.
<i>Tribhuvanachakravartin Sōlakṣṇadēva 'who was pleased to take Maruṭurai, Karuvūr, Ilam and the crowned head of the Pāṇḍya.'</i>		
"	75	23rd year, Karkātaka, śu. pañchamī, Monday, Attam = A.D. 1200, July 17, Monday; f.d.t. 23; f.d.n. 44.
<i>Tribhuvanachakravartin Rājarājadēva (III).</i>		
"	64 & 65	18th year, Kanyā, śu. dvitīyā, Wednesday, Śittirai = A.D. 1233, September 7, Wednesday; 58; 80.
"	156	22nd year, Simha, ba. pañchamī, Wednesday, Aśvatī = A.D. 1237, August 12, Wednesday; 59; 52.
"	228	18th year, Makara, śu. pañchamī, Monday = A.D. 1233, January 17, Monday; 31. The nak. was Rēvatī which was current till 87 on Monday.
"	233	24th year, Kumbha, śu. trayōdaśī, Monday, Pūṣam = A.D. 1240, February 6, Monday; f.d.t. 52; f.d.n. 27.
"	272	14th year, Rishabha, ba. shashthī, Saturday, Uttirāḍam = A.D. 1230, May 4, Saturday; f.d.t. 38; 44.
"	276	15th year, Vriśchika, śu. shashthī. . . . Tiruvōnam. It is ba. shashthī and not śu. shashthī that could combine with nak. Tiruvōnam in the month of Vriśchika. Since the week-day is not clear in the inscription, the date cannot be verified.
"	405	20th year, Tulā. . . . Thursday, Attam = A.D. 1235, October 11, Thursday; 98. The tithi was ba. trayōdaśī which was current till 66 of the day.
"	410	4th year, Kanni, ba. saptaṁī, Monday, Mrigaśirsha = A.D. 1219, September 2, Monday; 44; f.d.n. 05.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924-25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Tribhuvanachakravartin Rājendra-Chōḷadēva (III).</i>		
1925	273	10th year, Simha, ba. trayōdaśī, Sunday, Punarpūṣam = A.D. 1255, August 1, Sunday; '91; '46.
"	337	[1]4th year, Vriśchika, śu. daśamī, Wednesday, Rēvati = A.D. 1259, November 30, Wednesday; '20.
"	417	30th year, Kumbha, śu. dvādaśī, Wednesday = A.D. 1276, February 29, Wednesday; '90. The nak. was Ardra which was current till '24 of the day.
<i>PANDYA.</i>		
<i>Śrīvalla[bha*]dēva.</i>		
"	20	7th year, Tulā, śu. shashthī, Friday, Tiruvōnam. The characters are of the 14th century. Irregular. There is no equivalent date in the reigns of the kings of name Śrīvallabha who came to the throne in A.D. 1284, 1291, 1351 and the one who ruled about 1433 A.D.
<i>Māṇavarman Tribhuvanachakravartin Kōṇērīmēlkoṇḍāṇ Śrīvalla[bha*]dēva.</i>		
"	23	34th year, Simha, ba. tritīyā, Wednesday The characters are of the 14th century A.D. In the absence of the nakshatra the date cannot be verified. Two dates are probable, viz., I. A.D. 1385, August 23, Wednesday; '74. The nak. was Rēvati which was current till '75 on this day. II. A.D. 1384, August 3, Wednesday; f.d.t. '90. On this day nak. Śatabhishaj was current till '21 when nak. Pūrva-Bhādrapadā commenced.
<i>Māṇavarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.</i>		
"	58	6th year, Makara, śu. Friday, chaturdaśī, Hastā. Śu. chaturdaśī and nak. Hastā cannot combine in the month of Makara. The intended date was probably A.D. 1340, January 14, Friday. Śu. 14 ended at '59 and the nak. was Punarvasu (not Hastā) which was current till '32 of the day.
<i>Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.</i>		
"	168	5th year, Kumbha, ba. tritīyā, Friday, Uttiram. There are equivalent dates in the reigns of both Sundara-Pāṇḍya II and Sundara-Pāṇḍya III who came to the throne in 1277 and 1303 A.D. respectively. They are :— 1. A.D. 1281, February 7, Friday; f.d.t. '49; '57. 2. A.D. 1308, February 9, Friday; f.d.t. '59; '56.
<i>Jaṭavarman alias Tribhuvanachakravartin Rājarāja Sundara-Pāṇḍyadēva.</i>		
"	334	12th year, [Tulā], ba. tritīyā, Monday, Uttirattādi. Ba. 3 and nak. Uttirattādi cannot combine in the month of Tulā.
<i>Māṇavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadēva.</i>		
"	346	21st year, Tulā, ba. trayōdaśī, Monday, Uttiram = A.D. 1354, October 13, Monday; f.d.t. '94; f.d.n. '09.
<i>HOYSALA</i>		
<i>Pratāpachakravartin Vira-Narasimhadēva 'ruling from his capital Dōrasamudra.'</i>		
"	280	Śaka 1148, Vyaya, Chaitra, śu. ēkādaśī, Sunday, Uttarāyana-Samkrānti, Vyatipāta. Irregular. In Śaka 1148 = A.D. 1226 Pārthiva (not Vyaya), Chaitra śu. 11 commenced at '44 on 10th March, Tuesday, and it was current till '51 the next day. It was however not a day of Uttarāyana-Samkrānti. Even in the next year, i.e. Śaka 1149 = A.D. 1227, Chaitra śu. ēkādaśī fell in the cyclic year Sarvajit (not Vyaya) on 29th March, Monday; f.d.t. '22.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924-25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA.		
<i>Virapratāpa Harihara-Mahārāya (II).</i>		
1925	C. P. No. 15	Śaka 1301, Siddhārthi, Jyēsthā, śu. paurṇamāsī, Tuesday, Lunar eclipse = A.D. 1379, May 31, Tuesday. There was a lunar eclipse on this day.
<i>Vīra-Viruppaṇṇa-Uḍaiyar, son of Harihara.</i>		
„	21	Śaka 1321, Pramādi, Tulā, śu. ēkādaśī, Thursday, Avittam. The given details are erroneous in more than one respect. In Śaka 1321 = A.D. 1399, Pramādin, śu. ēkādaśī was current on Friday, 10th October and it ended at '26 the next day. The nak. was Śatabhishaj (not Avittam) and was current till '98 on Friday.
„	248	Śaka 1307, Krōdhana, Tulā, śu. pūrṇai, Wednesday, Aśvati = A.D. 1385, October 18, Wednesday; '87; '40.
<i>Vīra-Bokkanna-Uḍaiyar (Bukka II) son of Ariyana-Uḍaiyar (Harihara II).</i>		
„	401	Śaka 1326, Tārana, Tulā, śu. chaturdaśī, Friday, Aśvati = A.D. 1404, October 17, Friday; '75; f.d.n. '25.
<i>Vīra-Praṇṭhadēvarāya-Mahārāya, son of Virapratāpa Dēvarāya-Mahārāya 'who instituted the elephant hunt'.</i>		
„	27	Śaka 1377, Yuva, Tulā, śu. trayōdaśī, Friday, Rēvati, Arpaśi 24 = A.D. 1455, October 23, Thursday; '42; '50. The week-day quoted in the inscription is evidently a mistake for Thursday.
<i>Vīra-Narasīṅgaya-Mahārāya.</i>		
„	419	Śaka 1431, [Vi]bhava, Makara, ba. [navamī], Monday, Anīlam = A.D. 1509, January 15, Monday; '25; '93.
<i>Virapratāpa Kṛishṇadēvarāya-Mahārāya.</i>		
„	246	Śaka 1443, Vikrama, Mithuna, ba. tṛitīyā, Friday, Tiruvōṇam. The cyclic year Vikrama fell in Śaka 1442 and the date intended was A.D. 1520, June 4, Monday; '24; f.d.n. '05. The week-day quoted in the inscription is probably a mistake.
„	304	Śaka 1450, Sarvadhāri, Śrāvaṇa, śu. 15, Friday = A.D. 1528, July 31, Friday; '49.
<i>Virapratāpa Achyutarāya.</i>		
„	C. P. No. 14	Śaka 1451, Virōdhi, Pushya, Makara-Saṁkramaṇa, ba. trayōdaśī, Tuesday = A.D. 1529, December 28, Tuesday; '59.
„	308	Śaka 1461, Vikṛiti, Bhādrapada, śu. 12, Tuesday = A.D. 1539, August 26, Tuesday; '36. The nak. was 'Śrāvaṇa' which was current till '72 of the day.
<i>Virapratāpa Sadāsivadēva-Mahārāya.</i>		
„	C. P. No. 12	Śaka 1477, Rākshasa, Āshāḍha, śu. prathama-dvādaśī, Monday = A.D. 1555, July 1, Monday; '54.
„	305	Śaka 147[3], Virōdhikṛit, Pushya, ba. 30, Monday, Ardhōdaya = A.D. 1552, January 25, Monday. The nak. was 'Śrāvaṇa' which was current till '41 of the day.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924-25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Virapratāpa Sadāśivadēva-Mahārāja—cont.</i>		
1925	375	Śaka 1491, Śukla, Mēsha, su. trayōdaśī, Monday. In Śaka 1491 Śukla = A.D. 1569, su. trayōdaśī commenced at '80 on Tuesday, 29th March and it was current till '71 the next day. In the absence of the nakshatra the date cannot be verified. The week-day quoted in the inscription is probably an error.
"	380	Śaka 1483, Raudri, Vṛischika, su. Uttirādam, Monday. In the absence of the tithi, the date cannot be verified. In Śaka 1483 = A.D. 1560 Raudri, nak. Uttirādam in the Vṛischika month commenced at '40 on Wednesday, 20th November and it was current till '37 the next day. In this case the week-day quoted in the inscription is probably a mistake. But if Vṛishabha was the month intended instead of Vṛischika—as it seems more probable—the date would be A.D. 1560, May 13, Monday; f.d.n. '11.
<i>Virapratāpa Veṅkatadēva-Mahārāja 'ruling at Ghanagiri'.</i>		
"	C. P. No. 13	Śaka 163[9], Hēvilambi, Mārgaśīra, ba. 12, Wednesday, Anurādha = A.D. 1717, December 18, Wednesday; '50; '85.
SAMBUVARAYA. <i>Sakalalōkachakravartin Rājanārāyaṇa.</i>		
"	386	4th year, Vikāri, Vṛischika, ba. prathamā, Wednesday, Rōṣaṇi. In the 11th, 12th, 13th and 14th centuries there are only two years in which the details given work out correctly. They are:—(1) A.D. 1119, November 19, Wednesday; f.d.t. '14; '07. (2) A.D. 1359; November 6, Wednesday. We know that Sakalalōkachakravartin Rājanārāyaṇa came to the throne in A.D. 1337-38. (Nos. 30 of 1890 and 42 of 1900). In the present instance the palaeography of the inscription points clearly to 14th century as its date. In the absence of internal evidence in the inscription and judging wholly from the date given in the record, we have to differentiate this king from the ruler who came to the throne in A.D. 1337-38.
TANJORE MAHRATTAS. <i>Sarfoji-Mahārāja.</i>		
"	350	Śaka 1727, Kali 4906, Krōdhana, Jyēsthā, ba. pañchamī, Monday = A.D. 1805, June 17, Monday; '49.
"	351	Śaka 1727, Kali 4906, Krōdhana, Bhādrapada, su. shashthī, Friday = A.D. 1805, August 30, Friday; '42.
MYSORE CHIEFS. <i>Chāmarāja-Uḍaiyar.</i>		
"	C. P. No. 16	Kali 4834, Śaka 1657 (mistake for 1655), Pramādicha, Āṇi 23, Friday, saptamī, Uttirattādi = A.D. 1733, June 22, Friday; f.d.t. 07; f.d.n. '11.
<i>Kṛishṇarāja-Uḍaiyar 'ruling at Śrīraṅgaṭṭanam'.</i>		
"	C. P. No. 17	Śaka 1683, Kali 4861, Vishu, Kārttigai 22, Thursday, saptamī, Avittam, Aruḷana (Harshana)-yōga, [Gara]-Karaṇa. = A.D. 1761, December 3, Thursday; the tithi su. saptamī was current the whole day and ended at '04 the next day. The nak. Avittam was current till '29 on Thursday.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924-25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PUDUKKOTTAI TONDAIMAN.		
1925		<i>Arunāchala Vanaṅgāmudī-Tonḍamanār, son of Aṇḍaiya Raghunātha</i> <i>Vanaṅgāmudī-Tonḍamanār</i>
	C.P. No. 19	Śaka 1647, Kali 4626, Viśvāvasu, Uttarāyana, Hēmantarītu, Pushya 23, ba. amāvāsya, Śravaṇa, Siddhi-Yōga, Sakuna-Karaṇa. 23 is evidently the date of the corresponding Solar month (i.e.) Makara. The date then would be A.D. 1726, January 21, Friday; f.d.t. 26; f.d.n. 22.
MISCELLANEOUS.		
„	1	Śaka 1419, Piṅgala, Makara, śu. paurṇai, Monday, Pūṣam = A.D. 1498, January 8, Monday.
„	212	Śaka 1396, Jaya, Makara, śu. dvitīyā, Monday, Avittam = A.D. 1475, January 9, Monday; 52; 49.
„	285	* 22, Pramādi, Jyēṣṭha, Purnami, Tuesday. The paleography of the inscription suggests 14th century as its date. In this century the cyclic year Pramādi fell in Śaka 1321-22 = A.D. 1399-1400. The intended date was probably A.D. 1399, May 20, Tuesday; 27.
„	338	Śaka 1458, [Manmatha], Kumbha, Śu. paurṇai, Makhā, Monday = A.D. 1536, February 7, Monday; 19; 39.

PART II.

SALANKAYANA.

The most important and interesting documents in the year's collection are the three Śālaṅkāyana copper-plate grants registered as Nos. 1, 2 and 3 of Appendix A. Of these, the first two were received from Mr. Challa Jagannatha Rao, Assistant Editor, *Āndhra-Patrika*, Madras. These are stated to have been found buried underground in the village called Kantēru in the Guntur taluk, Guntur district. No. 1 consists of four thin plates strung together on a copper ring about two inches in diameter. They measure $5\frac{1}{2}$ inches in length and $1\frac{3}{4}$ inches in breadth. To the ring is attached a circular seal of about 2 inches in diameter, the face of which is slightly depressed in the middle. The figure of a couchant bull facing the proper right is cut in relief in the centre of the seal. In the right portion of the seal, and along its fringe are discernable some worn-out letters in relief. The clearest of these is the letter *nda* which is evidently meant for *nda* of the word *Vijaya-Skandavarman*, the name of the king and the donor given in the record. The purport of the inscription is the tax-

Mahārāja Vijaya-Skandavarman.

free grant of the hamlet or small village (*palikā*) of Chintapura to a brahman called Śivārya of the Maudgalya-gōtra who was a resident of the village of Lēkumāri, by the Śālaṅkāyana Mahārāja Śrī Vijaya-Skandavarman. The grant, like all other known Śālaṅkāyana grants, was issued from the prosperous (city) Vēngī (*Vijaya-Vēngī*). The order of the king was addressed to the several *Niyōgas*, *Niyuktas* and *Āyuktakas* and the *Vishayapati*.

No. 2 is also a set of four thin copper-plates measuring about $5\frac{1}{4}$ inches in length and $1\frac{1}{4}$ inches in breadth. They are strung together on a copper ring of about $2\frac{3}{4}$ inches in diameter to which is fixed a circular seal of $1\frac{1}{2}$ inches in diameter. On the slightly hollow surface of the seal, in the centre, can be faintly seen the back portion of a seated bull cut in relief facing the proper right. No letters are traceable on the seal. The purport of the record is the tax-free gift of 12 *nivartanas* of land in the village of Kurāvāṭa in the Kudrābhāra-vishaya, to a brahman called Svānichandra

Mahārāja Nandivarman.

of the Maudgalya-gōtra, by the Śālaṅkāyana king Mahārāja Śrī-Nandivarman. Like the foregoing grant, this was also issued from the prosperous city Vēngī (*Vijaya-Vēngīpurāt*). In No. 2 the portion conveying the royal instructions to the local officers and the earlier part of the date is missing. It appears almost certain that one (i.e. the fourth) plate containing this portion in four lines was omitted to be strung into the ring even at the first instance, for Mr. K. V. Lakshmana Rao says that neither of the rings was cut when it reached him.

The above noticed two grants were published by the late Mr. K. V. Lakshmana Rao, M.A., in the *Vizianagaram Maharaja's College Magazine* for October 1922, where he has dealt with them with admirable thoroughness. But a few points of reading and identification of places may be noted here. The name of the gift village

Places identified.

Chintapura in No. 1 has been read by him as Chinnapura. The subscript in the second letter of the name has broad arms like the letter *ta* as it is written in this inscription in other places and the main letter *n* has only narrow arms. Mr. Rao himself has suggested in a foot-note the possibility of this reading, which is really the more probable one. The village Lēkumāri mentioned in No. 1 may have to be identified with the village Lōkamudi in the Kaikalur taluk of the Kistna district. The village name in No. 2 read by him as Kuruvāḍa has correctly to be read as Kurāvāṭa, and this is almost certainly identical with the village Kūrāḍa, in the Gudivāḍa taluk of the same district.

2. No. 3 of Appendix A belonging to king Mahārāja Śrī-Nandivarman of this family is the best preserved set of these

Peda-Vēgi plates of Mahārāja Nandivarman (II).

three. The plates measure $6\frac{1}{4}$ inches in length and $2\frac{1}{10}$ inches in breadth. They are strung together on a copper ring of about $2\frac{1}{2}$ inches in diameter. To this is attached a circular seal with a diameter of about $1\frac{1}{3}$ inches. The surface of the seal is completely worn out. It must have contained in relief the figure of a seated bull

like the seals of Nos. 1 and 2 above. The plates are reported to have been discovered underground in the village of Peda-Vēgi near Ellore in the Kistna district. They were first secured by Mr. Vemuri Visvanatha Sarma, M.A., L.T., of the Government Arts College, Rajahmundry, and forwarded by him to Mr. M. Somasekhara Sarma of the Telugu Encyclopædia Office, Madras. The latter has published an article upon these plates in the Telugu monthly *Blārati* for Raktākshi, Śrāvaṇa, wherein he has discussed at some length the genealogy of the Śālaṅkāyanas to which we shall refer in the sequel. The purport of the record is the gift of certain lands in the villages of Prālūra, Muṇḍūra, Cheṇcheruṇṇa and Kamburāṇcheruṇṇa, for the benefit of the god, the lord of the three worlds, Viṣṇugrihasvāmin, to be cultivated by the shepherds (*vrajaṇṇalakas*) of Arutore, by the king in the 10th year of his reign. Of these villages, Muṇḍūra is evidently identical with the village of Muṇḍūru in the Ellore taluk of the Kistna district. Kamburāṇcheruṇṇa must be identical with the village

Places identified. Kommera (North and South) of the same taluk. The village Cheṇcheruṇṇa is very probably identical with the modern village Chinchināda of the Narasapuram taluk of the same district. Arutore has probably to be identified with Allidoddi in the Gudivada taluk of the same district.

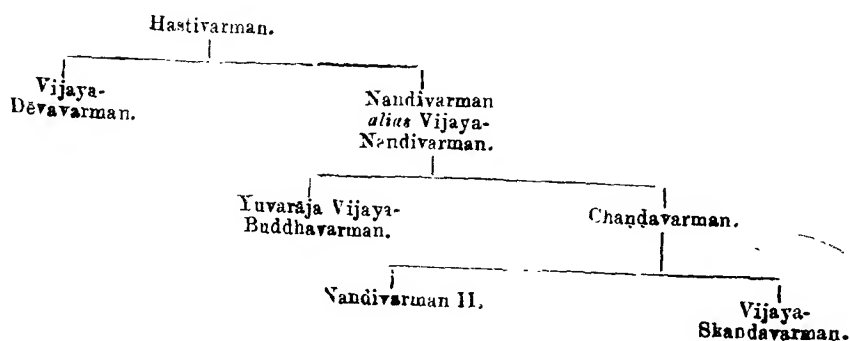
The importance of this inscription lies chiefly in the clear light it throws on the otherwise indefinite genealogy of the Śālaṅkāyanas. It gives confirmation to the suggestion made by the late Mr. K. V. Lakshmana Rao that Hastivarman, the king of Vēṅgi whom Samudragupta defeated must have been a Śālaṅkāyana, for in this record we have the following genealogy:—

Hastivarman.
|
Nandivarman.
|
Chandavarman.
|
Nandivarman.

In fact, this is the only record, hitherto discovered giving a pedigree of the family for more than two generations. We may now turn to consider the genealogy and the probable period of this dynasty, so far as these are available from known records. Mr. Lakshmana Rao has made Hastivarman the founder of the family and accorded tentative places and dates for the several known kings of the dynasty in the following manner:—

A.D. 350	.. Hastivarman ..	..	.. Allahabad pillar inscription of Samudragupta.
A.D. 375	.. Vijaya-Dēvarman ..	..	.. Ellore Prākṛit grant (<i>Epigraphia Indica</i> , Vol. IX, page 56).
A.D. 400	.. Vijaya-Nandivarman ..	..	.. { Elliot's unpublished grant.
A.D. 425	.. Buddhavarman (Yuvarāja) ..	..	.. { (<i>Indian Antiquary</i> , Vol. V, page 175).
A.D. 450	.. Chandavarman ..	..	.. { Kollēru grant (<i>Indian Antiquary</i> , Vol. V, page 175 f.) and No. 3 of Appendix A.
A.D. 475	.. Vijaya-Nandivarman ..	..	..
A.D. 500	.. Vijaya-Skandavarman ..	..	.. No. 1 of Appendix A.

Mr. S. Sarma, who has had No. 3 of Appendix A to help him more definitely in framing the genealogy, has given the accompanying tentative succession table for the several kings—



In considering the probabilities of these successions we are sure of one thing,

The Śālaṅkāyana genealogy.

at the outset, that the king Nandivarman, the eldest son of Chandavarman of No. 3

of Appendix A is identical with the king Vijaya-Nandivarman, son of Chandavarman of the Kollēru plates (*Indian Antiquary*, Volume V, page 175 f.), which belong to the 7th year of his reign and which has also the same *ajñapti* as our record, viz. Mūlakura-Bhōjaka. The epithet *Vijaya* assumed by the king in the earlier grant is absent in the present record which is of the 10th regnal year. But in the absence of definite genealogical data and of the mention of *ajñapti* in No. 2 of Appendix A, we cannot be sure that the Nandivarman of this latter grant (No. 2) is identical with the king of the name noticed above. It is possible that this king is the son of Hastivarman. Again the assignment of the kings Vijaya-Dēvarman, Vijaya-Nandivarman and Yuvarāja Buddhavarman of the Prākṛit grants to a period subsequent to Samudragupta whose inscription is in classical Sanskrit is not tenable. It is, on the other hand, highly possible that these three Śālaṅkāyana kings were the predecessors of Hastivarman whom we may safely consider as the contemporary of Samudragupta. It may be taken into consideration here that Drs. Burnell and Fleet (*Indian Antiquary*, Volume V, page 176) have referred Vijaya-Nandivarman son of Chandavarman to about the 4th century A.D. and Hastivarman who was his ancestor by three generations could very possibly have been a contemporary of Samudragupta.

WESTERN CHALUKYAS OF KALYANI.

3. Only a few records of this dynasty were copied this year during the survey of the Kudligi taluk in the Bellary district which formed part of the Nolambavādi 32,000 country. No. 315 of 1925 while

Ayyana II.

tracing the descent of Tribuvanamalla

Vikramāditya VI, mentions Ayyana as Ayyanayya-kshitiśvara. The expression *kshitiśvara* indicates that he must have ruled, though perhaps for a short time. Dr. Venkatasubbiah has noticed the fact that his name appears in the list of the Chālukyan kings given by eight inscriptions (*Indian Antiquary*, Vol. LXVII, page 287 f). No epigraphs, however, that are referable to his reign have yet been found. But this fact may have to be accounted for by supposing, as Dr. Venkatasubbiah does,) that his rule might have been a short and uneventful one, instead of regarding him as not to have reigned at all (Dr. Fleet in his *Kanarese dynasties*, page 435).

The next king that is represented in this year's collection is Trailōkyamalla

Trailōkyamalla Sōmēśvara I.

Sōmēśvara I (No. 321 of 1925). The inscription records a gift of land to the god

Svayanubhu-Kalidēvasvāmin of Arabata, by the *Mahāsandhivigrahi* *Dandanāyaka* Dēvapayya a subordinate of Vishṇuvardhana-Vahārāja Vijayādityadēva, made in the Śaka year 98[8]. This Vishṇuvardhana who is said to have been ruling over the Nolambavādi 32,000 country bears the significant title *Vēṅgimanḍalēśvara*. Dr. Fleet has noticed two other inscriptions of this chief which call him the son (*tanaya*, *nandana*) of Trailōkyamalla, while in our record he is only called 'the worshipper at the lotus feet' (*tatpādapadmārūdhaka*) of Trailōkyamalla. Dr. Fleet was not inclined at first (*Indian Antiquary* XX, page 277 ff.) to take the expression 'son' literally, as the titles he bore, viz., *Sarvalōkāśraya* and *Vēṅgimanḍalēśvara* indicated Eastern Chālukya descent. But later on he changed his opinion and regarded Vishṇuvardhana as the fourth son of Sōmēśvara I, and tried to explain away the titles. He believes that these titles indicate rather the territorial division over which the prince ruled than the family from which he came (*Kanarese Dynasties*, pages 454 and 440). But it is to be noted that Vishṇuvardhana was the governor of the Nolambavādi province and not of the Vēṅgi country which at this time was under the nominal supremacy of the Chōlas. As for the title *Vēṅgimanḍalēśvara*, Dr. Fleet thinks that it only showed that he was born of an Eastern Chālukya princess. Such a connection is impossible according to the Hindu laws of marriage as both the Western and the Eastern Chālukyas belonged to one and the same family and *gōtra*. Now, regarding the application of the expression 'son' it

should be noted that instances are not wanting where subordinates and kinsmen of kings called themselves their sons (cf. *Epigraphia Indica*, Volume XV, page 26 and *Epigraphia Carnatica*, Volume X Kolar 102. Further, Bilhana in his '*Vikramānka-charita*' has mentioned only three sons of Sōmēśvara and not this Vishṇuvardhana, the supposed fourth son. Dr. Fleet thinks that this is due to Vishṇuvardhana not being conspicuous. But this is not sufficient reason to exclude him from the list of Sōmēśvara's sons, though perhaps it would justify omitting him from the succession list. These facts thus point to the conclusion that Vishṇuvardhana was not a son of the Western Chālukya monarch Trailōkyamalla but only an Eastern Chālukya prince who was a viceroy under the Western Chālukya king.

Of Tribhuvanamalla Vikramāditya VI, the son of Sōmēśvara, we have three records. Two of them (Nos. 278 and 318 of 1925) mention a famous feudatory

Vikramāditya VI.

of his named Tribhuvanamalla-Pāṇḍya, governor of Nonambavāḍi, who is described in some inscriptions as the 'rod in Tribhuvanamalla's right hand' (*Epigraphia Carnatica*, Volume XII, Dg. 90 and 139). Another subordinate of his, whose name appears for the first time is Nāchidēvarasa of the Kādamba-kula who bears the titles

His subordinate Nāchidēvarasa.

Banavāsipuravarādhiśvara and *Mayūra-varmavaṁśa-vibhūṣaṇa*. He is stated in

No. 315 of 1925 to have made a grant of land to the god Agastyēśvara of Yeleha while he was governing the districts Kōgali 500, and Kottūru 12 with Kottūru as his capital. Another inscription (No. 307 of 1925) which does not refer itself to any particular reign but which may be ascribed to this period gives us the name of another feudatory of the Kādamba-kula named Jagaddala-Pāṇḍya who is stated to have made a grant of 400 *kambha* of land at Kōgali to the god Kalidēva.

EASTERN CHALUKYAS.

4. Copper-plate No. 4 of Appendix A is a record of the Eastern Chālukya king Vishṇuvardhana III, kindly lent by Mr. M. S. Sarma of the Telugu Encyclopædia office, Madras, for review in this report.

Vishṇuvardhana III.

Mr. Sarma has edited the record in the Telugu Journal, *Bhārati* for Raktākshi, Mārgaśīrsha. The plates are three in number and are strung together on a copper ring of about 2 inches in diameter, which was already cut when the plates reached the office. No seal accompanied the ring. The plates measure about 7 inches in length and $2\frac{1}{2}$ inches in breadth. These are reported to have been discovered when digging the earth in the village of Gaṇapavaram in the Bhimavaram taluk of the Kistna district. They were first secured and brought to the notice of the scholarly world by Mr. K. Nageswara Rao Pantulu, Editor of the *Andhra-Patrika*, Madras, when he was touring in the district. The king is called *Samastabhuvanāśraya* Vishṇuvardhana-Mahārāja and is described as the son of *Samastabhuvanāśraya* Vijayāditya Maṅgi-Yuvarāja and the grandson of Vishṇuvardhana-Mahārāja. This short pedigree directly leads us to identify him with Vishṇuvardhana III. But it has to be observed at the outset, that the titles of the kings given in this record vary from those given in another copper-plate record of this king (No. 9 of 1913-14), wherein the king is called *Sarvalōkāśraya* Vishṇuvardhana-Mahārāja and his father is called Vijayasiddhi Maṅgi-Yuvarāja. In his own records Maṅgi-Yuvarāja is called *Sarvalōkāśraya*-Mahārāja (*Indian Antiquary*, Volume XX, page 145) and *Sarvalōkāśraya*-Mahārāja Vijayasiddhi. The epithet *Samastabhuvanāśraya* and the surname *Vijayāditya* are applied to him for the first time in the present record. The surname is compatible with his well-known title and surname *Vijayasiddhi*. We are thus introduced herein to an earlier Vijayāditya than the hitherto known Vijayāditya I of the Eastern Chālukyas. It seems also to suggest that the titles *Sarvalōkāśraya* and *Samastabhuvanāśraya* were applied to the same king indiscriminately. The *ājñapti* of the grant is Nissaraminyi who is undoubtedly identical with Nissaramije the *ājñapti* of the Nūtulaparṇu grant of his father Maṅgi-Yuvarāja (*Indian Antiquary*, Volume XX, page 106). The mention of this name in both these records leads to the inference that the present grant was issued very early in the reign of Vishṇuvardhana III, and probably very soon after he succeeded his father. And taking into consideration the occurrence

of the solar eclipse which was the occasion for the grant, we may assign the dates, 14th May 709 A.D. or 26th October 710 A.D. on which days there was a solar eclipse, as the earliest possible dates of the grant, since the king ascended the throne, according to Dr. Fleet, in A.D. 709.

In the light of this record which mentions Maṅgi-Yuvarāja with his surname *Vijayāditya* and on account of the similarity in the wording of the king's pedigree in the two cases it appears possible, as Mr. Sarma suggests, that the grant No. 6 of 1913-14, tentatively ascribed to Vishṇuvardhana V (?), may have to be ascribed to Vishṇuvardhana III. But it has to be observed at the same time that while the legend on the seal of Vishṇuvardhana III (No. 9 of 1913-14) is '*Tribhuvanāṅkuśa*' the legend on that of No. 6 of 1913-14 is '*Vishamasiddhi*' (See *Annual Report on Epigraphy* for 1914, page 85, paragraphs 8 and 9). We have to await future discoveries to explain this difference.

5. Copper-plate records Nos. 8 and 9 of Appendix A belong to the later Eastern

The Ryali plates of Vijayāditya VII. Chālukya king Vijayāditya VII. of Dr. Fleet's table (*Indian Antiquary*, Vol XX, p. 283). These two sets are said to have

been discovered underground in the village of Ryali in the Godavari district and were forwarded by the Collector of Godavari to the Government Epigraphist for India who sent them to me for examination.

No. 8 is a set of 5 plates strung together on a copper ring about 3 inches in diameter. The plates measure about $9\frac{3}{4}$ inches in length and $5\frac{1}{4}$ inches in breadth. The ring has a circular seal of about 3 inches in diameter, on the counter-sunk surface of which are cut in relief the Chālukyan royal emblems and the legend '*Śrī-Tribhuvanāṅkuśa*' in later Chālukyan characters.

No. 9 is also a set of 5 plates strung on a copper ring of 5 inches in diameter. The plates measure $10\frac{1}{2}$ inches in length and 5 inches in breadth. The ring has a diameter of 5 inches. To this is attached a circular seal of $2\frac{3}{4}$ inches in diameter, on the counter-sunk surface of which are engraved in relief the legend '*Śrī-Tribhuvanāṅkuśa*' with the Chālukyan emblems.

In No. 8 the king is called *Sarvaśōkāsraya Śrī Vishṇuvardhana-Mahārāja*.

Vira-Vijayādityadēva.

Śrī-Vira-Vijayādityadēva, while in No. 9 he is called only *Sarvaśōkāsraya Śrī Vishṇuvardhana Mahārāja* in the prose portion, his actual name '*Vijayāditya*' being given in the verse portion. The king is stated in both the inscriptions to have succeeded to the throne on the demise of his elder step-brother Rājarāja, a fact mentioned also in Copper-plate No. 8 of 1913-14 (see *Annual Report on Epigraphy* for 1914, page 86, paragraph 10). Both the records give him the surnames *Karavāla-Bhairava* and *Kali-Yudhishthira*. In respect of the former surname they confirm the inference drawn on page 91, paragraph 16 of the *Annual Report* for 1921, that Vijayāditya must have had this surname. The latter is a surname of the king met with for the first time now. We are informed by the inscriptions that Vijayāditya's son Śaktivarman (II), who was crowned ruler by his father, reigned only for one year and then passed away, and that Vijayāditya the father resumed authority

His surnames *Karavāla-Bhairava* and *Kali-Yudhishthira*

confirm the inference drawn on page 91, paragraph 16 of the *Annual Report* for 1921, that Vijayāditya must have had this surname. The latter is a surname of the king met with for the first time now. We are informed by the inscriptions that Vijayāditya's son Śaktivarman (II), who was crowned ruler by his father, reigned only for one year and then passed away, and that Vijayāditya the father resumed authority

One year rule of his son Śaktivarman II
out of regard for *dharma*, i.e., his duties as a ruler and a warrior, like Arjuna after the death of his son Abhimanyu. In both the records Vijayāditya's mother's name appears as *Mēḍava-Mahādēvī*, which in the grant of Śaktivarman II (No. 8 of 1913-14) appears as *Mālava-Mahādēvī*. She is said to be of Chōḍa descent.

Mēḍava-Mahādēvī, the mother of Vijayāditya.

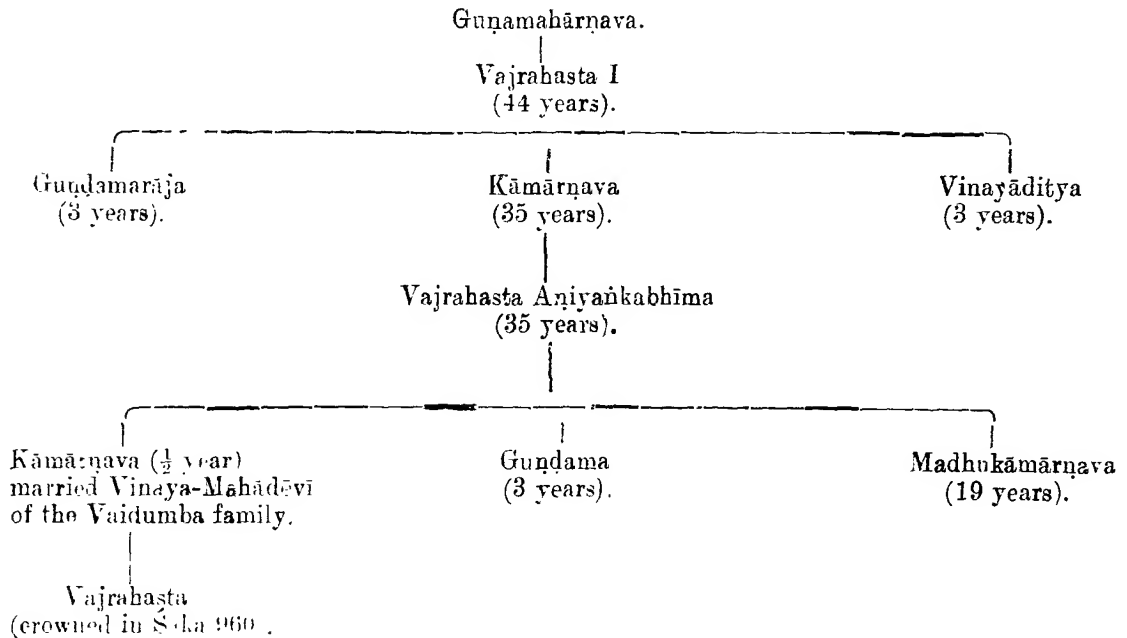
The grants were issued in the 12th year of the king's reign, which must naturally be counted from the date of his original accession to power, i.e., A.D. 1063, and not from the date of his re-assumption of the crown after the short-lived one year's

rule of his son. Thus we have to assign the grants to A.D. 1075. The composer of the grants, Muttaya-Bhatta and their engraver Paṭṭāla or Paṭṭālaka appear also as such in the grant of Vijayāditya's successor Rajarāja (II) (No. 3 of 1921-22; *Annual Report on Epigraphy* for 1922, page 98, paragraph 6).

THE EASTERN GANGAS OF KALINGA.

6. Three copper-plate grants of this dynasty (Nos. 5, 6 and 7 of Appendix A) have been examined during the year. Of these No. 5 was lent to the office by Mr. M. Somasekhara Sarma of the Telugu Encyclopædia office while the other two are from the Collector of Ganjam. Mr. Sarma has published No. 5 in the Telugu journal *Bhāratī* (Volume II, pages 133 to 155) and Mr. G. V. Sitapati, B.A., has published No. 6 in the same journal (Volume II, pages 74 to 89). No. 5 is the earliest of these grants and belongs to king Anantavarman Vajrahasta. It gives the follow-

Vajrahasta. ing genealogy of the Eastern Gangas up to Mahārāja Anantavarman Vajrahasta who was crowned in Śaka 960. It is the same as the one given on page 186 of *Epigraphia Indica*, Volume IV, and is reproduced here for reference.



The grant itself is dated in Śaka 982, and records the gift of the village Kuddama situated in the Kōluvarttani-vishaya (district) to Mallapa-Śrēṣṭha, son of Sōmana-Śrēṣṭha and grandson of Mādhava belonging to the Vaiśya caste and the Datta-*gotra*. The donor reserved a portion of the village for himself and granted the rest to the Brahman Māpa-Nayaka of the Upamanyu-*gotra*, a resident of the village Jalāmūru and to 100 other Brahmans and fixed the rate of taxes to be paid annually to the king from the village. The granting of villages as *agrahāras* to people of communities other than Brahman is peculiar. But in the copper-plate charters of the Eastern Ganga dynasty cases in which villages were granted as *agrahāras* to Vaiśyas have been noticed already (Copper-plate No. 5 of 1918-19).

7. Copper-plates Nos. 6 and 7 are said to have been discovered together underground in the village of Kōrni in the Ganjam district. Both these plates refer to the grant of the same village Khonna in the Varāhavarttani-vishaya by the Mahā-

Anantavarman Chōḍagaṅga.

rājādhirāja Anantavarman Chōḍagaṅga-
dēva, the lord of the Trikaṭinga. Of these

the grant mentioned in No. 6 is the earlier and is referred to in the re-grant of the same recorded in No. 7. It was made in the Śaka year 1003, and was in favour of three hundred Brahmans of various *gotras*. The grant was composed at the instance of the king by the *Mahākūyastha* (Chief Secretary) and *Sandhivigrahi* (Minister for peace and war) Dāmōdara, son of Māvuraya and engraved on the plates by Vallamōja the chief smith (*Mahākṣaśālī*) and was issued from the capital city Kalinganagara.

The plates on which the grant is engraved seem to have borne on them an earlier inscription which was erased when the present one was inscribed. The original inscription is still visible in several places on all the plates. But particularly from

A palimpsest

the two sides of plate V which can be read very clearly, it appears that the original inscription also was one of Vajrahasta and the verse giving the date of his coronation as Śaka 960 can be very distinctly read. It is not known what the full inscription contained and what necessitated the wiping out of the earlier grant and inscribing a fresh one on the same plates. The palimpsest (No. 6) repeats the genealogy given in No. 1 up to Vajrahasta who was crowned in Śaka 960 and then states that he was succeeded by Rājārāja who married Rājasundarī, the daughter of the great Chōla emperor Rājendra-Chōla I. His son was Chōla-Gaṅga, the donor of the present grant who, the inscription states, was crowned in Śaka 999. As usual with the other plates of the dynasty, it gives the lengths of the reigns of all the kings from Guṇamahārava.

8. The other grant from Kōmī is important. Like the Vizagapatam plates first noticed by Mr. Sewell (in his *Lists of Antiquities*, Vol. II, pp. 33 and 34, and published by Dr. Fleet (*Indian Antiquary*, Vol. XVIII, p. 165), it gives the full mythical genealogy of the family from Viṣṇu down to Virasimha. Then follows the historical portion of it which agrees with the genealogy of the dynasty as given on plate facing page 186 in *Epigraphia Indica*, Volume IV. The name of the chief defeated by king Kāmārava before capturing the Kalingas, which has been read in the Vizagapatam plates as *Bilātitya* appears in the present grant as *Śabarāṭṭya*. *Jantānura* of the Vizagapatam plates appears in this grant as *Dantūpura* from which place several later grants of this dynasty were issued (e.g., *Ep. Ind.*, Vol. XI, p. 148). This seems to have been the first capital of the Gaṅgas after their conquest of the Kalinga country. *Jantānura* appears to have been another form of the word *Dantūpura* and seems to have given the name *Jantānū nādu* to the surrounding district. (See Nos. 246, 251 and 283 of 1899, and 306 of 1905.) The tract is even now popularly called by this name.

The name of the district given to his youngest brother Vajrahasta by Kāmārava, which is damaged in the present grant, could be restored with the help of the Vizagapatam plates as Kanṭikavartanī. Kāmārava II, the son of Dāmārava who ruled for 50 years, is said to have constructed a new city called Nagara and made it his capital, building therein the temple of Madhukēśvara. This new city has been identified with the present town of Mukhalingam, from the existence of the temple of Madhukēśvara in it and from the place being called Nagara in later inscriptions of the vicinity (*Ep. Ind.*, Vol. IV, p. 188), but whether this Nagara the modern Mukhalingam, is the same as Kalinganagara of the earlier copper-plate grants is doubtful.

The name of the son of Kāmārava II, who succeeded him on the throne and ruled for five years, is lost in the present plates, but can be restored by reference to the Vizagapatam plates as *Kaṇṭakavartan*. The name of the son of Guṇamahārava and grandson of Kāmārava III, who is given a reign of fifteen years is a little indistinct in the present grant but could be read as *Pāṇḍita*. In the Vizagapatam grant, however, it is *Jitānaka*. Vol. XXV, p. 101. He had a son Rājārāja VI, and father of Rājārāja is given a reign of thirty years in the Vizagapatam plates. In the present grant states that he reigned for thirty years.

Rājārāja, his son, is said to have conquered eight sons and defeated the Dravidas (Tamils, Chōlas) in war and wedded Rājasundarī, the daughter of their king, under the great Chōla king Rājendra-Chōla, who is stated in the inscription to have labored. This Rājārāja is said to have saved the great Chōla king Vajrahasta from the hands of the Eastern Chālukya ruler of Vāṇī, taking the son of the king's daughter from the village Ryāli in the Gōlavara district of the Western Chalukyas (Copper-Plates Nos. 8 and 9 of 1899).

Vishṇuvardhana Viṣvāditya of Vāṇī, son of the great Chālukya king. It may be mentioned that in this connection that a certain Vijaya-ditya Vishṇuvardhana appears as the governor of Polanavāṭi under the Western

Chālukya king Trailōkyamalla Sēmēśvara (ante p. 75). From a verse in the present copper-plates which also appears in the Vizagapatam grant, it appears that Vijayāditya sustained a serious defeat at the hands of the Chōla emperor, probably Kulōttuṅga-Chōla, his own nephew (brother's son). Copper-plates of the Eastern Chālukya dynasty (C.P. No. 8 of 1913-14 and C.P. Nos. 8 and 9 of 1925) state that Vijayāditya was succeeded by his son Saktivarman on the Eastern Chālukyan throne in his own life-time and that later on, after the death of this Saktivarman, Vijayāditya came to the throne once again.

It is curious to note from the present grant that the donor Chōḍagaṅga also claims to have established the king of Vēṅgi in the west, when the latter lost his position. This seems to suggest the support extended by Chōḍagaṅga to Vijayāditya who was established by his father Rājārāja in the west. In the eastern region he is said to have settled the Utkala king in his kingdom. It is not known who the king of Utkala was, who was the other ally of Chōḍagaṅga.

The inscription then recounts that in Śaka 1003, the village Khonna had been granted to 300 Brahmans by the king's grandfather Vajrahasta. Later on a portion of the village Muṇḍaparu, hamlet of Gāra was resumed and in its place some land consisting of 88 shares in the village Tūlupu was granted to the same Brahmans of Khonna in Śaka 1034, on the day of Uttarāyana-saṅkrānti. The boundaries of the land granted are then given. The inscription is said to have been composed by the *Śāsanādhikāri* Jātavēdi-Bhaṭṭa and was inscribed on the plates by Baddenāchārya, son of Vallenāchārya, who is called Vallamōja in the earlier grant.

THE CHOLAS.

9. The bulk of the Chōla records copied during the year come from the Mayavaram taluk, Tanjore district, which was taken up for the village survey. This taluk, in early times comprised, as far as could be gleaned from the inscriptions of the taluk, of portions of two main territorial divisions, the Rājādhirāja-vaṇanāḍu and the Uyyakkonḍār-vaṇanāḍu. In the early Chōla period the first division was, however, known as Rājēndrasimha-vaṇanāḍu of which the two subdivisions (i.e.) Nāṅgūr-nāḍu and Tiruvindalūr-nāḍu (*South-Indian Inscriptions*, Vol. II, Part V, pages 23 and 24) are mentioned in the year's epigraphs as situated in Rājādhirāja-vaṇanāḍu. Rājēndrasimha-vaṇanāḍu itself occurs in the present collection with its sub-divisions Maṇṇi-nāḍu and Inṇambar-nāḍu but does not seem to have formed part of the present taluk. Uyyakkonḍār-vaṇanāḍu comprised the following *nāḍus*, viz., Kuṇumbūr-nāḍu, Ambar-nāḍu, Ākkūr-nāḍu, Tiraimūr-nāḍu, Tiruvaḷundūr-nāḍu, Veṇṇāḍu, Pērāvūr-nāḍu and Vilai-nāḍu. In the time of Kulōttuṅga I and his successors the name of the main division seems to have changed variously into Rājanāyana-vaṇanāḍu, Rājasundara-vaṇanāḍu, and Jayaṅgaṇḍasōla-vaṇanāḍu which last name continued in use even to a later period.

10. A fairly large number of inscriptions of Rājakesarivarman and Parakesarivarman without any distinguishing epithets are included in the collection, and of these, Nos. 361 and 362 of 1925 may be ascribed to the period immediately following the rule

Rājakesarivarman and Parakesarivarman. of Parāntaka (I) since it mentions Nuḷambar Vīraśōḷar. Nuḷamba and Vīra-Chōla appear to be identical with the two feudatory chiefs of Parāntaka I, Nuḷamba Tribhuvandhīra or his son Nuḷamba and the Ganga king Prithivipati II (*Epigraphia Indica*, Vol. IV, pages 82 and 223). Vīranārāyanachchēri and Vīranārāyana-chaturvēdimaṅgalam that are mentioned in a record of Parakesarivarman (No. 92 of 1925) seem to have been named after Parāntaka I who is known to have had the title *Vīranārāyana*. Another inscription (No. 135 of 1925) of Parakesarivarman mentions a community called "Ādittajumaterinda-kaikkōlar" evidently after Āditya I, the father of Parāntaka I. No. 139 of 1925 dated in the 3rd year of Parakesarivarman, is to be attributed to Parāntaka I because of the mention of Tirukkarrālip-Pichchar who also figures as a donor in clear records of Parāntaka I. That Tirukkarrālip-Pichchar was an important personage is gathered from the

Tirukkarrālip-Pichchar, the builder of the temple at Tiruvāḍuturai.

Metallic statue in the Brihadiśvara temple, Tanjore.
No. 852 of Appendix C



Rājarājendra-Chōlurāja (Rajaraja I)

number of endowments made by him to the temple at Tiruvāduturai, which we learn was also built by him (No. 126 of 1925). King Parāntaka himself contributed 500 *kaḷañju* of gold towards the construction of this structure above the *kulappadai* (No. 143 of 1925). On the south wall of the central shrine of the temple is cut in relief a figure about a foot in height of this chief with his name engraved beside it.

The precaution taken by the assembly in receiving gold coins of the proper weight and fineness in its transactions is evidenced by a record of Parāntaka I (No. 50 of 1925) which mentions *Ūrkkaḷ-Semmaippon* also called *Tippōkkuch-chempon* in almost similar terms as given in page 229 of *South-Indian Inscriptions*, Volume III, Part III. Instead of *kaḷañju-pērttu* which has been taken to mean 'cut off from *kaḷañju*,' we have here "*paḷaṅkāśinōḍuṇ oppadu*", i.e., corresponding or agreeing with the old coin (that had been tested by fire) which seems to convey a better sense. The current coins seem to have varied in weight and fineness, which necessitated the detailed definition in inscriptions of the coins that the assembly would accept. Compare for instance, *Īḷakkaruṅkāsu* that was equivalent to $1/5$ *kāsu-pon* current in the time of Uttama-Chōla (No. 47 of 1925) and the *kāsu* corresponding to the *kaḷañju* (*kaḷañjirpērttu*) the equivalent of $3\frac{3}{4}$ *mañjādi* (No. 105 of 1925) current in the time of Rājārāja I.

11. The two inscriptions of Parakēsarivarman with the epithet 'who took the head of the Pāndya' (No. 192 of 1925) or 'who took the head of Vīra-Pāndya' (No. 200 of 1925), dated in the 4th and the 3rd years respectively, are to be assigned to Āditya II (paragraph 19, *Annual Report* for 1912).

Two queens of Uttama-Chōla are brought to light this year, the chief queen (*agra-mahādēviyār*) being Ōraṭṭanaṇ Ṣōrabaiyār (No. 165 of 1925) and the other Ārūraṇ Poṇṇambalattadigalār (No. 47 of 1925). We already know of a certain Kīḷanaḍigal as his queen (*Annual Report* for 1909, Part II, paragraph 41) and one

Uttama-Chōla. Vīranāraṇiyār who is also referred to as a queen (*nambirāṭṭiyār*) of Uttama-Chōla (*South-Indian Inscriptions*, Volume III, Part III, page 283). But here we have to take the expression *nambirāṭṭiyār* to mean 'mother', as Vīranāraṇiyār was the wife of Gaṇḍarāditya (No. 108 of 1906). Kīḷanaḍigal is possibly an honorific term to denote any queen and not a proper name (cf. *Annual Report* for 1923, Part 2, paragraph 25). The first part of the name Neriyudaichechōlapērāṇ in No. 165 of 1925 might have been a surname of Uttama-Chōla or more probably his father Gaṇḍarāditya who was well known for his piety. Pirāntakaṇ Mādēvaḍigal *alias* Śembiyaṇ Mahādēviyār appears in No. 204 of 1925 as making a present of a silver *sambaram* to the god at Talachcheṅḡādu. We learn from No. 352 of 1925 that in the time of Uttama-Chōla, Paṅḡala-nādu in Palakunṇakkōṭṭam was in the charge of Kampanaṇ-Irāmaṇ *alias* Uttamaśōla-Pirudigaṅgaraiyaṇ. Since the Gaṅga king Prithivīpati II is known to have received the Bāṇa country from Parāntaka I (*South-Indian Inscriptions*, Vol. II, No. 76) and since Paṅḡala-nādu lay in the Bāṇa country, it is probable that the Pirudigaṅgaraiyaṇ mentioned here was a successor of Prithivīpati II if not his son. We learn from the record that Uttama-Chōla was present in the temple at Conjeeveram when this feudatory made a tax-free gift of a *dēvadāna* land to the Mahādēva at Tiruppaḷaṅḡōḷūr.

12. In the Brihadiśvara temple at Tanjore is a metallic image which is nearly $2\frac{1}{2}$ feet high from the pedestal (No. 852 of Appendix C) with the label '*Rājā-rājendra-Sōlarāja of the big temple*' engraved in the modern Tamil alphabet on the pedestal. The king is represented as standing with both his palms joined together in a worshipping pose. As a work of art, it is only a second rate specimen, not to be compared favourably with the image of Krishṇarāya at Tirumalai (Tirupati, North Arcot district). It is said that this statue receives all the honours in the temple and when the god is taken out in procession, the royal image escorts the deity. The name as given on the label evidently refers to the Chōla king Rājārāja I, for it was he who was intimately connected with the construction and the upkeep of this temple. It should be a later work done to perpetuate the memory of the founder of the great temple. The tradition locally current about this image also corroborates this view.

13. Of the inscriptions of Rājarāja I, the one from Tiruvāduturai (No. 120 of 1925) referring to theatre and dances as an adjunct to the temple is of some interest.

Rājarāja I.

This inscription dated in the 9th year of the king records a gift of land to Kumaraṇ Sikaṇḍaṇ, a professional actor (*śākkaiyār*), by the assembly of Śāttaṇūr, for staging the seven acts (*aṅkas*) of the *Āryakkūttu* (themes from Sanskrit *Purāṇas*) on the festival day in the month of Purattāsi.

Encouragement to theatre and dances.

Provision is also made in the inscription for the supply, in connection with the

staging of this *kūttu*, of rice flour, betel leaves and arecanuts, ghee for mixing collyrium and turmeric. A later inscription of the time of Rājakēsarivarman Kulōttunga-Chōladēva (No. 152 of 1925) makes provision for the maintenance of a theatre called "*Nānāvidu-naṭasālai*". From the name it looks as if the theatre was intended for different kinds of amusements. Instances of encouragement, both private and royal, to this kind of pastime are not wanting in the records copied in previous years. No. 65 of 1914 registers a gift of land for the performance of the dance called *Śākkai-kūttu* and No. 253 of 1914 provides for the dance *Śāndikkūttu*. Rājarāja I brought and settled at Tanjore as many as 400 dancing girls from several temples of South India (*South-Indian Inscriptions*, Vol. II, page 259). His son Rājendra-Chōla made endowments for enacting a drama called *Rājārājēśvara-nāṭaka* by an expert in *Śāndikkūttu* named Tiruvālaṇ Tirumudukuṇṇaṇ alias Vijayarājendra-Achāryaṇ (*South-Indian Inscriptions*, Vol. II, pages 306-307). Rājādhirāja I made a similar endowment in favour of a certain actor and his troupe for their services in the temple of Mahalingēśvara at Tiruvīdaimarudūr (No. 264 of 1907). An inscription of Kulōttunga III (No. 306 of 1907) records the appointment of an additional dancing master in the temple who had to dance with gestures. Rājarāja III attended the performance of *agamārgam* by Uravākkinaṇ Talaikkōli at Tiruvorriyūr (No. 211 of 1912).

The management of the temple at Tiruvāduturai, now under the control of the

Sadāśiva-Bhaṭṭarar of Tiruvaiyāru-Maṭha.

Paṇḍāra-sannidhi of the place seems to have been vested in the time of Rāja-

rāja I in the hands of a certain Sadāśiva-Bhaṭṭarar of the *Maṭha* at Tiruvaiyāru (Nos. 101 and 121 of 1925). In both of these records the assemblies of the villages give an agreement to this person to pay the taxes on some lands belonging to the temple for the amount they had received from it towards the remission of taxes.

14. Ālvār Parāntakan Kundavai-Pirāṭṭiyār, the paternal aunt of Rājendra-Chōladēva, is known for her piety and for her interest in the establishment of hospitals for the sick. (*Annual Report* for 1924, paragraph 14.) A record of Rājendra-Chōla I from

Rājendra-Chōla I.

the current collection dated in his 4th year (No. 112 of 1925), mentions this

princess as making an endowment for a free dispensary in Palaiyavāṇavaṇṇmādevi-chaturvēdimāṅgalam in favour of Araiaṇ Savarnaṇ Chandraśēkharan alias Uttama-Chōla-Achalan and his descendents. The donee evidently belongs to the same family as Savarnaṇ Arayaṇ Madhurāṇṭakan, the recipient of a similar endowment made by Kundavaiyār in No. 248 of 1923. From an inscription of Tiruvāduturai (No. 104 of 1925) we learn that Irāmaṇ Abhimānatongiyār was the mother of Trailōkya-Mādeviyār who was again the mother (*nambirāṭṭiyār*) of Rājendra-Chōladēva and a queen of Rājarāja I (*South-Indian Inscriptions*, Volume II, Part 5, Introduction, page 7).

15. Rājakēsarivarman Vijaya-Rājendradēva who has been identified with Rājādhirājadēva I (*Annual Report* for 1910, Part II, paragraph 21) is represented by two inscriptions this year (Nos. 43 and 244 of 1925). In No. 43 the king is stated to have 'taken the head of Vira-Pāṇḍya, the *Śāla* of the Sēralaṇ (Chēra king),

Vijaya Rājendradēva.

Ilaṅgai (Ceylon) and Rattapādi 7½ lakhs and performed the anointment of victors

at Kalyānapura'. The other inscription (No. 244 of 1925) begins with a new introduction commencing with the words 'சுருதிகாண்டம்' etc., and definitely states that the king had the anointment of heroes under the (appropriate) name Vijaya-Rājendradēva. Special stress is laid in the epigraph on the king's conquest over Ahavamalla. These two inscriptions make provision respectively for the maintenance of a flower-garden and of a feeding house both called after Rājādhirāja, the latter being endowed by an officer called Pichchan Adittan alias Vijayarājendra-Mūvenda-vēlaṇ of Kōmakkuḍi.

16. In an inscription of Rājēndradēva (No. 193 of 1925) mention is made of Uḍaiyār Vijaya-Rājēndradēva 'who died on elephant back' (*āṇaimēl-tuṇṇiyaru-ḷiṇa*). We know that Rājādhirāja took part in the battle of Koppam and lost

his life there. (*South-Indian Inscriptions*, Volume III, part 1, page 39). It is evidently to signify his death in the battle-field that Rājādhirāja I *alias* Vijaya-Rājēndradēva is given the epithet '*āṇaimēl-tuṇṇiyaruḷiṇa*' in this year's record. Mr. T. A. Gopinatha Rao in his '*Śōlavamsa Charitram*' (pages 22 and 23) takes '*āṇaimēl-tuṇṇiyaruḷiṇa*' Vijaya-Rājēndradēva to refer to Rājēndradēva himself. That this is not correct is clear from the present inscription which records a gift of money received in two instances by the assembly of Talaichehaṅgāḍu, first in the 36th year of '*āṇaimēl-tuṇṇiyaruḷiṇa*' Vijaya-Rājēndradēva and secondly in the 3rd year of Rājēndradēva. In this record the 3rd and 6th regnal years of the king are quoted together at the beginning with other astronomical details. It must evidently be taken to mean that the order was made in the 3rd year but came into effect in the 6th year of the king. The astronomical details point to A.D. 1057, June 20, Friday, as the date of the inscription.

Vīra-Rājēndradēva is represented by a single record from Puṇjai (No. 190 of 1925) dated in his 3rd year. This inscription states that a title deed belonging to a certain Tiruveṇkādudaiyāṇ had been lost after his death and that six of his relations paid 30 *kōṣu* to get another.

17. Most of the inscriptions of Kulōttuṅga I come from Tiruvāḍuturai and they point to the existence of a number of *mathas* in the locality where pilgrims and the destitute were fed. The following *mathas* find mention in these inscriptions viz., Tirunalaviḍaṅgaṇ-*matha* (No. 144 of 1925), Tiruvidi-*matha* (No. 147), Śivalōka-nāyakaṇ-*matha* (No. 148) and Nāṇpat-teṇṇāyiravaṇ-*matha* (No. 150). From

another inscription (No. 145) from the same village, we learn of a feeding house established in front the eastern gateway of the temple. All these *mathas* seem evidently to have been the precursors of the present *matha* in the village. Loyalty to the king, sometimes found expression in feeding the learned in his name in those *mathas*. One such instance is furnished in No. 243 of 1925 where it is mentioned that Śivayōgins well versed in the *Vēdas* were fed in the Mārkaṇḍēyaṇ-*matham*, for the welfare of the king. No. 61 of 1925 mentions the king's throne called '*Vūṇḍhirūṇ*' in the hall '*Rājēndrasōḷaṇ*' in his palace at Muḍikonḍasōḷapuram. The *Sēnūpati* Ādittaṇ Tiruechirambalam-Uḍaiyāṇ *alias* Kāḍavarāyaṇ of Kāṇjanūr figures as the donor in No. 144 of 1925. He may be identical with Kāḍavarāyar who figures in Nos. 43 and 44 of 1903.

The existence of an irrigation committee (வாயத்தலைப்படி குலைபரையாகர்) as a branch of the assembly at Siṇṇaiāichehūr, a *brahmadēya* in Tiruvalundūr-nāḷu is brought to light by an inscription from Tiruvāḍuturai (No. 110 of 1925) but it is unfortunately built in at the beginning. It makes reference to Parakēsarivarman *alias* Uḍaiyār Karikālasōḷadēvar 'who raised the banks of the river Kāvērī' (*Kāvērī-karaikaṇḍa*) leaving us in doubt about the identity of the king to whom the record belongs. We know that Vīra-Rājēndra had the surname Karikālasōḷa (S.I.I. Vol. III, page 198) but, in the present instance, it is not certain whether the reference is to him for he was a Rājakēsarivarman, while in the inscription Karikālasōḷadēva is called Parakēsarivarman. The Palaeography of the inscription points to the beginning of the 12th century as its probable date.

18. In the time of Vikrama-Chōla Pērāvūr-nāḍu in Uyyakkonḍār-vaḷanāḍu was under the charge of the *Sēnūpati* Iḷaṅgārikudaiyāṇ Śaṅkaraṇ Ambalaṅkōyilkoṇḍāṇ *alias* Anantapāḷaṇ who figures as the donor in No. 158 of 1925, where in provision is made for feeding brahmins, *tapasvins* and the destitute in the feeding house called '*Muṇṇūrṇirubattu-nōḷvaṇ*', named after the assembly of Pāṇḍiya-ṇaiṇṇaṅkoṇḍa-Śōla-chaturvēdimangalam, a *brahmadēya* in Maṇṇi-nāḷu. The name of the assembly suggests the strength of its members to have been 324. In another inscription (No. 159 of 1925) the same chief provides lands for the maintenance of a

feeding house (*aṛachehālai*) to feed brahmins, *tapasvins*, *anādigiriśas* and those studying medicine, grammar and *Rūpavatāra*. We learn from No. 181 of 1925 that for growing betel leaves for the use of the goddess and for the maintenance of the gardeners growing the leaves, one Vāchechiyaṇ Saṅkaraṇ Tiruchchirrambalam-Udaiyāṇ *alias* Tennavaṇ Brahmārāyaṇ of Perumbarrappuliyūr and the temple authorities of Udaiyār Tiruchchirrambalam-Udaiyār approached and got their request for a grant of land sanctioned by the assembly of Talachehaṅgāḍu in Ākkūr-nāḍu which assembled in the hall called 'Mummuḷiśōḷaṇ-Pērambalam' (No. 181 of 1925). No. 239 from Tillaiyāḍi is dated in the 6th year of Vikrama-Chōla, and mentions the salt-pan called Āituṛai *alias* Rājēndraśōḷappēraḷam, the royalty obtained from which was directed to be utilized for the *ardhayāna* service called Vikramaśōḷaṇ-*sandi* in the temple. Of names of places with historical significance in the records of Vikrama-Chōla may be mentioned Āgōmallanai-irumadi-mēṅkondaśōḷa-chaturvēdimangalam in Virudarājabhayaṅkara-vaṇanāḍu and Pāṇḍiyaṇaikondaśōḷa-chaturvēdimangalam a *brahmadēya* in Maṇṇi-nāḍu in Virudarājabhayaṅkara-vaṇanāḍu.

A few records of about this period collected this year from Mēlaipperumballam show the practice of selling women to temples (Nos. 216-219 of 1925). Generally

Sale of women to temples.

ladies volunteered their services to the temple in perpetuity. No. 76 of 1925 gives a list of such servants attached to the *maṭha* of the god (at Kilaiyūr). In No. 218 of 1925 we have an instance of a lady selling herself along with 6 of her sons and grand-children to the god Tiruvalampuram-Udaiyār at Talachehaṅgāḍu. In another inscription (No. 219 of 1925) we find a similar sale of herself by a lady along with some of her descendants. Such sale of persons to temples must not be taken to mean that these persons sold themselves or others merely for money, but that they dedicated their entire services to the temple for a small consideration. This is evident from the above-mentioned record where it is stated that 15 persons were sold to the temple for the low amount of 30 *kāṣu*.

19. Kulōttuṅga II is represented by two inscriptions, one of which (No. 183 of 1925) begins with the introduction 'Pūmēvi-vaḷara' and the other (No. 232 of 1925)

Kulōttuṅga II.

with the introduction 'Pūmaṇṇu-paḍumam', etc. The former dated in the 4th year of the king refers to the land-survey made in the 16th year (of his predecessor). This record is attested to by the revenue officers Poṇṇuḷāṇ Talai-Nāḷudaiyāṇ, Iṇṅārik-kudaiyāṇ Pāṇḍaṇ Nallūrudaiyāṇ, Taṇjāvūr-kilavaṇ and Vāṭkai-Udaiyāṇ. The other inscription is a damaged one and mentions the hall called 'Gaṅgaikondaśōḷaṇ-Chaturālai' where the assembly of the village was meeting.

20. All the inscriptions of Rājārāja II come from Pallavarāyaṇpēṭṭai near Mayavaram, excepting Nos. 257 and 258 of 1925 from Tirukkadaiyūr and No. 191 of 1925 from Puñjai which is only a duplicate copy of No. 258 of 1925. Some of the

Rājārāja II.

inscriptions copied in this temple have been reviewed in my *Annual Report* for 1924, page 103 where the active part taken in the king's affairs by Pallavarāyar, the chief officer of the king, is mentioned at length. The large number of inscriptions particularly of this king in the temple at Pallavarāyaṇpēṭṭai shows the high patronage that this temple received in the time of Rājārāja II. The chief Pallavarāyar appears again in No. 9 of 1925 conferring the accountantship in the temple of Rājārājīsvaram-Udaiyār on a certain Tiruvindaḷūr-udaiyāṇ Tirukkālīśvaram-udaiyāṇ Ādi[t*] tadēvaṇ of Rājārājaṇ Kulattūr.

No. 257 of 1925 commences with the introduction 'Pūmaruviya-tirumāḍum', etc, and is dated in the 14th year of the king. The inscription mentions that the assembly of Tirukkadaiyūr met in the hall 'Kulōttuṅgaśōḷaṇ Tiruveḷuttukaṭṭi' in the temple of Kālakāḷadēvar to censure the conduct of the *Māhēśvaras* who, besides wearing and distributing among themselves the red lilies (செந்நெல்) distinctly exhibited their leanings towards Vaishnavism. The assembly seeing this outrage resolved to confiscate the lands of the *Māhēśvaras* in favour of the temple. The other inscription of Rājārāja from Tirukkadaiyūr (No. 258 of 1925) is also dated in his 14th year giving full astronomical details which point to A.D. 1160, March 7, Monday as the date of the record. The new and long introduction commencing with

the words ‘*Pūmaruviya-pokilēlum*’ that is prefixed to the record very nearly resembles

His inscription with a new introduction.

the long passages in Bāna's *Kādambari* containing various *alāṅkāras*. The king

is here eulogised as 'the very life of the people, the face of the *āgama* the foremost in the three worlds and the head of the three Tamils'. He also boasts of having received homage at the hands of several kings such as the Kaṇṇaḍar, Kāliṅgar Tennaṇavar, Śiṅgalar, Kaikayar, Koṅgaṇar, Kūpakar, Kāśikar, Kāmbōḍar, Kōśalar, Kondalar, Pappalar, Pāñchālar, Poppalar, [Pūluvar], Maḍḍi[rar], Māraṭṭar, Vattavar and Māḍadar. It is evident that this boast of the king cannot be taken literally. His queen is said to have belonged to the Malāḍa family. This inscription states that owing to the failure of water in the 14th year of the king, i.e., A.D. 1160 in the months of Āvani and Purattāsi even one crop could not be raised and hence the assembly of Talaichehaṅgāḍu in Ākkūr-nāḍu resolved to convert the land into garden land for growing betel-leaves for the god at Tirukkadaṇṇar promising to pay the taxes on the land themselves to government on behalf of the temple in lieu of 300 *kāṣu* received by them. The document is signed by one member of the *Adaippu-mudali*, by one member of the 'Superintendents of lands' (*vēli-nūyakam*) and by 41 members of the *Kūṭṭapperumakkaḷ* including the *madhyastha* of the village. As a *nota bene* is added that this record is also engraved on the walls of the *tirumanḍapa* of the god Kūṭṭāḍudēvar in the temple of Udaiyār Tiruannipalli-Udaiyār. This is evidently the one secured from Puñjai (No. 191 of 1925).

21. Of the inscriptions of Rājādhirāja II, No. 188 of 1925 from Puñjai dated in

Rājādhirāja II.

his 14th year deserves mention. It

states that in Kidāraṅkoṇḍaśōla-nallūr,

a hamlet of Talaichchāṅgāḍu, 4 persons were enjoying a plot of land called 'Olikurakkollai' which the temple trustees and the *Māhēśvaras* had claimed as *dēvadāna* and as such planted boundary stones. The *āṇḍārs* (devotees) of the village rose in a body and charged these 4 people with having removed the (boundary) stones and to establish their claim over the land the *Āṇḍār Tiruchchūla-Vēlaikkārar* entered fire and lost their lives. The *Mūlaparushaiyār* (owing perhaps to such an unexpected turn of events) decreed the land under dispute in favour of the temple. Metallic images representing the *tiruvēlaikkārar* were set up in the temple and arrangements were made for worship and offerings to these images, from the money received (as penalty) from the 4 persons mentioned above.

No. 261 of 1925 is another inscription of the same king which refers to the help given to the Pāndya king Kuṣāṣekhara against his rival Vīra-Pāndya and to the Chōla invasion of Ceylon. Owing to the fragmentary nature of the inscription the details are not clear.

22. A record from Śāmbanārkōyil dated in the 5+1st year of Kulōttuṅga (No. 171 of 1925) refers to a perturbation in the 11th year perhaps of his predecessor Rājādhirāja II. This perhaps refers to a confusion caused by the war of the Pāṇḍya succession in which the Chōla king took an active part.

The inscription states that in the disturbed state of the country the images of

Kulōttuṅga III.

the *Nāyanmārs* (63 devotees) had been

removed to the temple at Tiruvidaik-

kali. At the instance of the chief Chakkaravarthi Ākkūr Nāḍaiyān, the *dēvarachyār* of the temple of Tiruchchemponpalli-Uḍaiyār at Ākkūr and the Nyāyattār agreed to conduct the festivals of these *Nāyaṇmārs* and to construct the gate-way 'Tappā-davēdiyaṇ-tiruvāśal' and to repair the damages done by the cyclone.

The influence exercised by a favourite poet in the court of Kulōttunga III is learnt from No. 255 of 1925 which states that at the request of the poet Virāntaj-Pallavaraiyar the king gave a certain piece of land to Pārasivaṇ Ponṇaṇ *alias* Kālavinōda-Nittappēraiyan the newly appointed dance-master in the temple.

No. 80 of 1925 from Kilaiyūr is an interesting record proclaiming the royal order that mischievous people who were a source of trouble to the Brahmins, Vellālas and the temple would be levied heavy fines which might extend up to 20,000 *kāsu* and in case of default would be liable for forfeiture of their lands to realise the fines imposed. In pursuance of this order two persons by name Kavuniyaṅ Śrī Kapāṭaṅ Śrī Krishṇaṅ and Śrī-Kapāṭaṅ Periyāṇḍāṅ who were charged with having caused a riot

(கலகம்) and set fire to the house of a Brahman called Arinārāyaṇa were both fined 1,000 *kāṣu*. Since no one came to help such people, and since the fine had somehow to be paid according to the royal order, their land was sold to the temple of Tirumaḍam-Uḍaiyār by the assembly of Tiruvindaḷūr for 1,060 *kāṣu* including the 60 *kāṣu* for default in the payment of fine. Such heavy penalties must have acted as a healthy deterrent against the repetition of disturbance to the peaceful life of the village.

The record of Tribhuvanachakravartin Śōlakēraḷadēva (No. 75 of 1925) 'who took Madurai, Karuvūr, Ilam and the crowned head of the Pāṇḍya' is to be attributed to Kulōttuṅga III on the identity of the conquests claimed for him. We have already met with a certain Śōlakēraḷadēva in records of previous years (Nos. 126 and 127 of 1900 and No. 133 of 1906), Śōlakēraḷadēva identical with Kulōttuṅga III.

where, however he appears without any distinguishing titles. He had been identified in *Annual Report* for 1900, Part II, paragraph 21, with prince Śōlakēraḷadēva mentioned in the Manimaṅgalam inscription of Parakēsarivarman *alias* Rājēndradēva as his son (*South-Indian Inscriptions*, Volume III, page 62). From an inscription at Karuvūr we know that the province of Koṅgu was known as Śōlakēraḷa-maṇḍalam (*South-Indian Inscriptions*, Volume III, page 44). It is not clear whether the name assumed by the king in the present inscription has anything to do with the province of Koṅgu. This record is dated in the 23rd year of the king and gives astronomical details for calculation which work out correctly for A.D. 1200, July 17, Monday.

23. A few inscriptions from Achyutamaṅgalam in the Tanjore district are dated in the reigns of Tribhuvanachakravartin Rājēndradēva or Vira-Rājēndradēva (Nos. 393, 399 and 403 of 1925). These and other records of the place speak of the temple of Sōmanāthēśvara as of recent origin having been constructed and endowed by a certain Svāmīdēvar of the Rāḍha country, who is clearly called in No. 402 of 1925 Śrīkantha-Śambhu a brother of Gōsvāmi Mīśra. The name 'Svāmīdēvar' reminds us of the royal preceptor Svāmīdēvar of the Ārpākkam inscription (No. 26 of 1899) who was approached by Pallavarāyar to pray for the safety of the latter's son in the Ceylon wars during the reign of Rājādhirāja II. It is therefore likely that the inscriptions have to be assigned to about this period and possibly to Kulōttuṅga III. The *ulvari* for No. 399 is signed by the royal Secretary Neriudaich-chōla-Mūvēndavēlāṇ Kāduvēttigal. Kō-Peruṅginga the feudatory of the Chōlas who subsequently rebelled against the Chōla yoke and imprisoned Rājarāja was a Kāduvētti.

24. No. 213 of 1925 from Talaichchaṅgāḍu refers to some calamities in the land in the 5th, [11]th and 16th years of Rājarāja III, in which the old registers and documents were lost in the village. Perhaps these have reference to Rājarāja's defeat and imprisonment by the Pallava Kō-Peruṅginga (*Annual Report on Epigraphy for 1923*, page 97 and *Epigraphia Indica*, Volume VII, pages 160ff). The assembly of the village through Pillai Purōśaikkudaiyār Sattyavākkar Tiruvēgambam-Uḍaiyār approached Pillai Śēndamaṅgalam-Uḍaiyār Śivadavanaperumā *alias* Iruṅgōlar who directed the renewal of the title deeds (*aṇubhōgappaṇṇolugu*) in the names of those residents who were in the enjoyment of the lands till the 18th year of the king. Judging from the names, the above-mentioned two persons appear to have been holding high positions in the state if they were not princes of the royal blood.

Agriculture being the sole occupation of the people, irrigational facilities were zealously guarded by them. No. 406 of 1925 mentions that the villages Sōmanāthamaṅgalam and Sōmanātha-chaturvēdimāṅgalam were irrigated from Mudikondaśōlap-pērāru. The village of Śidakkamaṅgalam intervened for a share and in the quarrel that ensued one Rājarājappēraiyaṇ was punished by mistake and for the wrong punishment meted out to him, his son Edirilāppēraraiyaṇ was given land as *Udirappatti* in the 39th year of Periyadēvar (i.e.) Kulōttuṅga III. In the present record Edirilāppēraraiyaṇ applies for and gets certain concessions owing to the unproductiveness of the land.

From No. 358 of 1925 we learn that in the time of Rājarāja III, Piṅgala-nādu in Palkunra-kōṭṭam, a district of Jayaṅgondaśōla-maṇḍalam was in charge of Nilaiyitta-Perumāṇ Araśagaṇāyaṇ *alias* Kulōttuṅgaśōla-Piruduvigaṅgar. We

are already familiar with a chief named Sōmaṇ Tiruvannāmalai-Udaiyaṇ *alias* Kulōttuṅgaśōla-Pirudigaṅgaṇ in the time of Kulōttuṅga III (No. 516 of 1902). It is not unlikely that the chief is identical with the one mentioned in this year's collection. The record under reference makes mention of a certain Valiyirundāṇ *alias* Tondaimāṇ, a *sāmanta* of Kulōttuṅgaśōla-Piruduvigaṅgar who constructed a *maṇḍapa* in the Phalagrāhēśvara temple at Palāṅkōyil for the welfare of his master.

25. Two inscriptions of Rājēndra-Chōladēva III throw some light on the method of collecting the taxes in the 13th century. No. 336 of 1925 dated in the 28th year of the king states that a certain Āttirayaṇ Mahādēva-Bhaṭṭar of Śuttavalli-nallūr Śōlanukka-nallūr, a hamlet of Suttavalli-chaturvēdimāṅgalam had gone away to Pāṇḍimaṇḍalam and subsequently died there leaving his rent in arrears for over 10 years. Since there was no heir to represent him and to pay the taxes on his behalf, the assembly of the village, afraid of the stigma that would be attached to them

Rājēndra-Chōla III.

by the non-collection of the dues, sold the defaulters' land for 4,000 *kāśu* and met

the demand. From the other record (No. 339 of 1925) we learn that owing to the imposition of the taxes *poṇvari*, *anturāyam* and *kōyirramappēru* on the *dēvadāna* lands, no tenant came forward to cultivate them and as a consequence the temple fell into disrepair and worship in the temple stopped. The chief Kalappālaṇ thereupon remitted the taxes and resumed worship in the temple. This Kalappālaṇ seems to have transferred his allegiance later on to the Pāṇdyas, for we find him issuing an order in the 8th year of Jaṭavarman Sundara-Pāṇḍya I (i.e.) in A.D. 1258-9 (No. 297 of 1913). Since the present record is also dated in the same year, it must be supposed that he changed his master in A.D. 1258-9.

THE PALLAVAS.

26. No. 229 of 1925 copied at Ākkūr in the Mayavaram taluk, Tanjore district, is the only inscription in the year's collection belonging to the times of the later Pallava king Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva. The record bears no date but states that during the regime

Kō-Peruñjiṅgadēva.

of Kō-Peruñjiṅgadēva a certain Aḷagiya-Pallavar *alias* Virapratāpar kept the

Hoysalas in confinement and levied tribute from the Pāṇdyas. He returned to the Chōla country again and went along the southern bank of the Kāvērī towards the east, visiting all the sacred places. He also made tax-free all lands belonging to the temples and conducted the necessary repairs to them. He camped at a village (name lost) in Jayaṅgaṇḍaśōla-valaṇāḍu and observed that the tenants had migrated from the villages leaving their lands waste probably owing to heavy taxes and their inability to pay them. It is stated that the people migrated as far as the Ganges. Aḷagiya Pallavar remitted the arrears of taxes due from them and invited them to return home and take possession of their belongings. The lands were demarcated anew by cutting the (old) boundaries.

We have known of open hostilities on two occasions between a Kō-Peruñjiṅga and the Chōla king Rājarāja III, the intervention of the Hoysala king Narasiṃha II on behalf of the Chōla and the defeat of the Pallava (*Epigraphia Indica*, Volume VII, pages 160ff and No. 418 of 1922). On these two occasions the Hoysala king was victorious and the capture and imprisonment of the Hoysalas as stated in our present record could not be possible. But in No. 73 of 1918 which comes from Vriddhāchalam in the South Arcot district and which is dated in the 10th year (A.D. 1253-54) of Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva we are told that Kūḍal Avaniālappirandāṇ *alias* Kō-Peruñjiṅgadēva defeated certain *Dandanāyakas* of the Hoysala king in the battle field at Perambalūr (Trichinopoly district) and seized their ladies and treasures. It is probable that Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva and Kūḍal Avaniālappirandāṇ are both identical. If this identification is correct the Hoysala king whose *Dandanāyakas* were defeated at Perambalūr must be Vira-Śōmēśvara whose capital was Kaṇṇanūr and whose reign extended from A. D. 1233 to 1263. It is therefore almost certain that the Peruñjiṅga of the record under reference is the same as the Peruñjiṅga of No. 73 of 1918 referred to above.

THE PANDYAS.

27. All the records of the Pāṇḍya kings secured this year come from the Tanjore district. The earliest record is perhaps the one from Tirukkadalaiyūr (No. 247 of 1925), without the specific name of the king. In this inscription the king assumes only the title Tribhuvanachakravartin Kōṇērinmaikondāṇ, but from the provision

Jaṭavarman Kulaśekhara I.

made for the Kulaśekharaṇ-*sandi* called after the name of the king and the mention of Kāliṅgarāyar, it is to be attributed to Jaṭavarman Kulaśekhara I, who came to the throne in 1190 A.D. The importance of this record lies in the fact that it gives the nakshatra Mūlā in the month of Āṇi as the natal star of the king. To a later king must be attributed the record from Ākkūr (No. 230 of 1925) wherein Kappalūr-udaiyār Uḍaiyapillai *alias* Vāṇādarāyar is stated to have built the Vishnu temple in the village for the welfare of Perumāḷ Kulaśekhara. Since no date is given in the record, it is not possible to identify this king.

28. Next in chronological order comes the record of Tribhuvanachakravartin Kōṇērinmaikondāṇ from Tiruvāḍuturai (No. 154 of 1925) making provision for the Vikrama-Pāṇḍyan-*sandi* instituted after the name of the king in the temple. From

Māṇavarman Vikrama-Pāṇḍya.

this fact and on palaeographical grounds the record may be attributed to Māṇavarman Vikrama-Pāṇḍyadēva who ascended the throne in A.D. 1283. This record gives Hastā as the star under which the king was born.

The undermentioned are the kings represented in the other records of this dynasty which however do not give us any additional information.

Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍya (No. 163 of 1925); Jaṭavarman *alias* Tribhuvanachakravartin Rājarājaṇ Sundara-Pāṇḍya (No. 334 of 1925); Māṇavarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva (No. 58 of 1925); Māṇavarman Tribhuvanachakravartin Vīra-Pāṇḍya (Nos. 262 and 346 of 1925); Śrīvallabha (Nos. 20 and 23 of 1925); and Perumāḷ Parākrama Pāṇḍya 'who was pleased to take all countries' (No. 238 of 1925).

VIJAYANAGARA KINGS.

29. The earliest inscription of the Vijayanagara dynasty is the copper-plate grant of Harihara, son of Saṅgama (No. 18 of Appendix A) from Kōmal (Mayavaram taluk, Tanjore district). But as only the last plate of the set has been secured details about the king, the donee and the grant are not ascertainable. All that could be gathered is that it seems to register the grant of the village Chitāmūru.

Harihara I.

30. Next in chronological order is the set of copper-plates of the Mahārāja Harihara II, kindly lent to the office by Mr. V. B. Alur, B.A., LL.B., editor of the '*Jayakarnāṭaka*', Dharwar. It is dated in the year Siddhārthi corresponding to Śaka 1301, Jyēsthā, śu. paurṇamāsi, Tuesday (= A.D. 1379, May 31, Tuesday). The inscription

Harihara II.

registers the grant by the king, of 22 villages in the Gadaginadēśa (Gadag district) which comprised on the whole 66 villages and which was situated in the Tōragallu-nāḍu in the Lakkundeya-Vēṇṭhe, a sub-division of Pampā-Hastināvati (Hampi), to the gods Tryambaka and Vīranārāyaṇa of Gadag which was otherwise known as Kratupura. The control of the two temples was vested in Sammaṇāchārya, a Brahman of the Kāśyapa-*gōtra*, and the Bōdhāyana-*sūtra* and who was the *Sēna-bōga* (accounts officer) of the Gadag-dēśa. For managing the temples Sammaṇāchārya was given two out of the 22 villages and 1/20 share in each of the other villages. The grant was made at the capital city Vijayanagara in the presence of the god Virūpāksha at the instance of his preceptor Śrīmadrājaguru Mahāmaṇḍalāchārya

His preceptor Kriyāśakti.

Vāṇivilāsa-Kriyāśakti-Guru. This is evidently the same individual who in several inscriptions of the period is referred to as the religious teacher of the princes that founded the empire of Vijayanagara. The princess Gaṅgādēvi, wife of Chikka Kampana, son of Bukka I, extols a certain Kriyāśakti at the beginning of

her work *Kamparāyaviṣaya*. But it is not certain if all these passages refer to the same individual. For instance so late as the reign of Vīra-Bhūpati who issued the Daṇḍapalli plates (*Epigraphia Indica*, Vol. XIV, page 68 f.) there was a certain Kriyāśakti-Dēśika. The Telugu poet Śrīnātha, who visited the court of Dēvarāya II, recounts in a verse his literary disputation with the poet Iṇḍima, held in the presence of Kriyāśaktirāya. It is not therefore possible to take all the references to intend the same individual. The Vāṇivilāsa-Kriyāśakti of the present plates, the Kāśivilāsa-Kriyāśakti of inscriptions and the Chandrabhūsha-Kriyāśakti of Śrīnātha's verse mentioned above appear to have been the heads of the Kriyāśakti-*matha* at different periods.

31. Vīra Viruppanṇa-Uḍaiyar or Virūpāksha II, son of Harihara II, is represented this year by two inscriptions one of which comes from Tirukkaḍaiyūr in the Tanjore district and is dated in Śaka 1307.

Virūpāksha II

Krōdhana. His other inscription dated in Śaka 1321 is from Mūvalūr in the same district. It confirms the right of ownership of the temple over the lands already noted in the stone inscriptions of the

Other kings of the first dynasty. temple as belonging to it and over those granted to it subsequently. Vīra Buḥkkaṇa-Uḍaiyar a brother of this Virūpāksha has an inscription at Achyutamaṅgalam dated in Śaka 1326, which records certain privileges in the temple granted to a private individual for setting up some images in the temple. The only other inscription of the first dynasty copied in the year is No. 270 of 1925 which is said to belong to Vīra Praudhadē varāya-Māhārāya, son of Vīrapratāpa Dēvarāya-Mahārāya, and is dated in Śaka 1377 Yuva. The king mentioned in the epigraph is no other than Mallikārjuna who is known from inscriptions to have been the son of Dēvarāya II. In the inscription under notice he is given the title 'Gajavēṭṭaikandaṇḍiyya' (who instituted the elephant hunt). This title was also assumed by Dēvarāya II. The grant was made at the instance of the prince Tirumalaiyadēva-Mahārāja for the maintenance of a *matha*, in the presence of the god Sārṅgapānidēva at Kumbhakōnam. The chief

The Sāluva chief Tirumalaiyadēva, patron of the poets 'Iraṭṭaiyar.' Tirumalaiyadēva-Mahārāja was the son of Sāluva Gōpa and brother of Sāluva Gōpa-Tippa of whom an account has been given in my *Annual Report* for 1923 (page 118). It is known that he was a great patron of Tamil literature and there are verses sung in his praise by the poet Kālamēghappulavar and the poets Mudusūryar and Ilāṅjūryar called usually 'Iraṭṭaiyar' or the twins.

Next in point of time comes an inscription of Sāluva Naraśiṅgarāya from Sāluva Narasiṅga. Palāṅkoil, North Arcot district (No. 357 of 1925), wherein the prince is merely called Naraśiṅgarāya. It mentions a subordinate of the king called Mugappāvādai Rāmaya-Nāyaka, who is known to us for the first time.

32. There is only one inscription of Vīra-Narasimha (No. 419 of 1925) copied this year, which records an agreement among the residents of three villages in the Chandragiri-rājya regarding the right of irrigation from a tank. But his brother Krishṇarāya. Krishṇarāya is represented by eight inscriptions. Of these No. 62 of 1925 coming from Tirukkoḷambiyūr mentions for the first time a certain Mahāganapati-Nāyaṇār as the *Karaṇikkam* of the king. Another *Karaṇikkam* of the same sovereign by name Maṅgaraśayya is already known (No. 426 of 1909) and he was the governor of Tiruvaḍi-sīmai.

There are five inscriptions (Nos. 167, 184, 226, 235 and 251 of 1925) of the king copied this year in the Mayavaram taluk, which record his remission of the taxes *sōḍi* and *sūlavari* in favour of the temples of Śiva and Viṣṇu, made on the banks of the Krishṇavēṇi while he was returning after the conquest of the Gajapati king. A list of the villages containing these temples which were benefitted by this order of the king is given on page 12 of the *Annual Report* for 1904. This year's inscriptions appear to give the most complete list hitherto known, by adding the following to the list mentioned above:—*Chandralikkhai* (Śēndalai), *Tirunagari*, *Tirunāṅgūr*, *Tiruvālundūr*, *Tiruveṇnagar*, *Tēvūr*, *Tiruppugalūr*, *Vaigul*, *Tirumuṭṭim*,

Iraivānāsur, Śēndavanmaṅgalam, Naraiyūr, Kūnāttanpullūr, Talaichchāṅgādu, Kurichchi, Tiruppuṅgūr, Korukkai, Talaināyar, Tirumarugal, Tirumaṅgalakkudi, Tirundudē, vankuḷi, Sūryanārkōḷ, Tirukkōḷikkā, Kurālam, Śirukudi, Tirukkuraiyalūr, Virkudi, Achehāpuram, Tiruvāṇiputtūr, Nallūr, Tirumēchchūr, Ākkūr, Perumulai, Tiruvalliyāngudi, Paṇiyālūr, Āndārkōyil, Tirunanipalli, Tillaiyāli and Ilaṅgārikkudi. Most of these find mention in the list given in Nos. 210 and 235 of 1917 copied at Perumulai and Korukkai which are also in the Mayavaram taluk.

No. 246 of 1925 from Tirukkadaiyūr gives an interesting account of how after the grant of taxes was made, some temples of which Tirukkadaiyūr was one, did not by mistake get the benefit of the grant. The inscription narrates how three residents of the village, Āditta-Bhaṭṭaṇ Kariyamānikka-Bhaṭṭaṇ, Pukkaduraivalla-Śōlabrahmārāyaṇ, and Kariyamānikka-Bhaṭṭar Āpatsahāyar interviewed Kṛishṇarāya at Vijayanagara and got the order ratified. These villages seem to extend the limits of the country in which these were situated far beyond the boundaries specified in the inscriptions of the king at Śēndamaṅgalam (*Annual Report* for 1903, page 6, paragraph 16). Of these enterprising citizens of Tirukkadaiyūr, Āpatsahāyar is already familiar to us from No. 47 of 1906 as a Brahman who made some endowments for the repairs of the temple at Kaḍavūr. Āpatsahāya is there said to have pleased Kṛishṇarāya by his warlike deeds at Irāchchūr (Raichur?) and Vijayanagara.

33. The earliest inscription of Achyutarāya of the year is that engraved on the Kadalādi plates (No. 14 of App. A, which has already been published in *Epigraphia Indica*, Volume XIV, pages 310 to 323. It is of interest to note here that among the donees of the inscription appears Rāmā-Bhaṭṭa, son of Bhūtanātha Chitti-Bhaṭṭa, as the recipient of only a small share probably in his capacity as a scholar (donee No. 24, *Ibid* page 314). He is identical with the famous general and Viceroy of Achyutarāya of whom a short account is given on page 113 of my report for 1924.

Nos. 302 and 303 of 1925 from the villages Hulikuṇṭa and Chikkakeriyāginaballi, both dated in Śaka 1461 in the reign of Achyuta, recount the charities of Bayakāra Rāmappayya, the minister of the king and Viceroy of Kondavīdu. These are copies of several inscriptions in the Bellary district already secured in previous years (Nos. 464, 514 and 517 of 1914; Nos. 300-303 and 306-307 of 1918). An account of the chief as gathered from these inscriptions has been given in the *Annual Report* for 1915, part II, paragraph 51 and for 1919, part 2, paragraph 44).

His minister Bayakāra Rāmappayya. An inscription in Telugu verse in his praise has been copied at Kondavīdu (No. 445 of 1915), another in Telugu and Sanskrit verse recounting his and his sister Chinnaṁbā's charities was copied at Vaṅkāyalapāḍu (No. 422 of 1915). It may be of interest to learn from the *Svaramēlakalānidhi* that Rāmāyāmātya was the daughter's son of Tōḷaramalla Kaḷḷinātha, the commentator of Śāraṅgadēva's *Saṁhitaratnākara* and the protege of Mallikārjuna Praudhadēvarāya.

34. A set of copper-plates (No. 12 of Appendix A) from Śrīperumbudūr belongs to Sadāśivarāya and is dated in the Śaka year 1477. It registers the grant by the king, of the village Tirumānikuppam also called Chinnaṭimmarājapura, in the Chandragiri-rājya to the Vedic scholar Purushōttama-Bhaṭṭa of the Gautama-gōtra and the Āśvalāyana-sūtra who was the son of Tirumala-Bhaṭṭa and grandson of Nandi-Bhaṭṭa of the Jonnalagadda family. The scholarly achievements of the donee are highly praised. From the name the donee appears to have been a Telugu Brahman. It is not known how the plates have found their way to the Vaishṇava temple at Śrīperumbudūr since the donee does not appear to have had any connection with this temple. It is possible that the village granted was later on sold or in some other way transferred to the temple along with the plates. The grant itself is said to have been made by the king at the request of the minister Rāmarāja of the Ārāvīḍu family prompted by the princes Rāmarāja Timmarāja and Chinna Timma. The genealogy and praises of Rāmarāja are given at great length and one of the titles given to him, viz., *Prājyakaṛṇā-tarājya-sthāpanāchārya* (establisher of the

His chief minister Rāmarāja.

titles given to him, viz., *Prājyakaṛṇā-tarājya-sthāpanāchārya* (establisher of the

vast empire of Karnāṭa), is significant and shows the position he occupied in the state. The two princes seem to have been the cousins of the minister Rāmarāja who were the viceroys in the Tamil country and distinct from Tirumala, his younger brother who succeeded him to the throne after the battle of Talikota (see the genealogical table on page 201 of the *Archaeological Survey Report* for 1908-09).

A stone inscription of Sadāśiva (No. 380 of 1925) dated in Śaka 1483 from Nārattampūdi in the North Arcot district is interesting in as much as it mentions Kumāra Krishṇamarasayya, a son of the minister Aḷiya-Rāmarāja as governing a

district under Sadāśiva. It is known from the Telugu poem *Rāmarājyamu* that Aḷiya-Rāmarāja had by his wife Tirumalāmbā, the daughter of king Krishṇarāja, two sons Krishṇamarāja and Peda-Timma of whom the work narrates several military achievements and says that the latter was the governor of Raichur.

No. 375 from the same place records the grant of a village by a certain Arulnandīdeva-Paṇḍaram to the local temple of Kailāsamudaiya-Nayinār for the merit of Mahāmaṇḍalēśvara Tirumalarāśayya and Śevappa-Nāyakkar. Of these Tirumalarāśayya is Tirumala I, the brother of Aḷiya Rāmarāja, and Śevappa-Nāyaka was the first Nāyaka king of Tanjore. The donor appears to have been named after Arulnandi-Śivāchārya, one of the Santāna-Āchāryas of the Śaiva-Siddhānta of the south.

35. The inscriptions of the later period are very few in this year's collection. Two copper-plate grants (Nos. 10 and 11 of Appendix A) from Śrīperumbudūr belong to king Śrīraṅga. Of these No. 10 is the earlier and is dated in Śaka 1439 Khara

(wrong). It gives the usual genealogical and pauegyric account of the third Vijayanagaradynasty up to Śrīraṅgarāja, who succeeded Tirumala I and registers the grant of a village called Ballavōlu renamed Tiruveṅkaṭāpura as a *sarvamānya* to the scholar Tirumalāchārya 'whose feet were bowed to by many a chief' and who was the eldest son of Appayāchārya and the grandson of Śiṅgarāchārya, all of whom are described as great devotees of god Veṅkaṭādrīśa at Tirupati. He belonged to the Bhāradvāja-gōtra and Āpastamba-sūtra and was learned in all the *Sūtras* and *Darśanas*, and was proficient in the teaching of the *Śrībhāṣya* to his disciples. He was proficient in the two *Vēdāntas* (Sanskrit and Tamil) and had the title *Vādīvāraṇasiṃha* (a lion to the elephants called disputants). He was a descendant of Anantāguru who at the direction of the great teacher Rāmānuja reared a flower-garden for the god at Veṅkaṭādri, dug a tank and constructed a *manḍapa* called Yāmunāchārya-maṇḍapa after Yāmunāchārya, the preceptor of Rāmānuja and also constructed a spacious hall, called Champaka, of black-stone and a *gōpura* called Champaka-gōpura. The Lord himself is stated to have helped him in the construction of the tank, and during every annual festival in the temple he was honoured with a garland worn by the God. The Anantārya who is thus praised in the inscription was, Tirumalāchārya—his ancestor Anantārya, a disciple of Rāmānuja according to *Prapannānūritam*, a work on Śrī-Vaiṣṇava hagiography, chapter (4), one of the seventy-four direct disciples of Rāmānuja who were especially entrusted by him with the propagation of the Vaiṣṇava faith, and is popularly called in Tamil 'Anandālvāṇ'. This Anantāguru is called in the inscription *Rāmānujapādūkiṭi* (resembling the feet of Rāmānuja) which expression deserves notice. According to Śrī-Vaiṣṇava tradition, an important disciple of any Āchārya is called his *pādūkā* in Sanskrit and *Tiruvāḷi* in Tamil. Pāśarathi, known as Mūlaliyāṇḍāṇ in Tamil, who was the sister's son and another of the 74 disciples of Rāmānuja and the ancestor of all the Kandāḍai Āchāryas, is also generally called Rāmānuja's *pādūkā*. The grant is said to have been made at the request of a certain Savaram Chenna 'the worshipper of the feet', i.e., a disciple, of the donee. This chief is called the Governor of the Penugōṇḍa fort and had the title *Soāmidīrōharaganḍa*. Nothing more is given in the grant about this Chenna.

No. 11 of Appendix A which is also of Śrīraṅga registers the grant of a village to the temple of Śrīperumbudūr. It was issued in the Śaka year 1514 in the presence of the god at Tirupati. The village granted was Kīvalūr renamed

Vengalāmbāsamudra, for the maintenance of the Rāmādikūṭa (mistake for Rāmānuja-kūṭa) for feeding the Śrī-Vaiṣṇavas on certain festival occasions and for the

Influence of Vaiṣṇavism on the Vijayanagara kings. maintenance of a garden made by Vengalāmbā, the queen of Tirumala.

The emperor Śrīraṅga is said to have made the grant at the request of the Śrī-Vaiṣṇava lady Tirumalanambi Śrīraṅgama who was famous for her piety. The first portion of the name of this lady Tirumalanambi was the name of Śrīśailapūma, the maternal uncle of the teacher Rāmānuja, of whom the Śrī-Vaiṣṇava religious teachers called the Tātāchāryas were the descendants. From her name the lady appears to have been born in that family or was a disciple of his descendants among the Tātāchāryas. It is already known that the royal family of Vijayanagar was converted to Śrī-Vaiṣṇavaism since the time of Krishṇarāya as is evidenced by his Telugu poem *Āmuktamālyada*. The grant made in this plate and the interesting information afforded that the old queen Vengalāmbā, wife of Tirumala and mother of the emperor Śrīraṅga, was making magnificent grants at the temple dedicated to Rāmānuja at the instance of a Vaiṣṇava lady show the personal religious leanings of the royal family of Vijayanagar at this period.

MADURA NAYAKAS.

36. No. 13 of Appendix A is a copper-plate grant belonging to the temple at Śrīperumbudūr and registers a grant by Vijayarāṅga-Chokkanātha-Nāyaka of Madura while Rājādhirāja Rājaparamēśvara Śrī-Vīrapratāpa Venkaṭadēva-Mahārāja was ruling from his jewelled throne at Ghanagiri-nagara, and is dated in Śaka 163[9], Hēvilambi (A.D. 1717). Venkaṭadēva-Mahārāja mentioned in the present inscription

Vijayarāṅga-Chokkanātha.

appears to be the same as the king who is represented in No. 4 of Appendix A

of 1915 dated Śaka 1630 and in No. 717 of 1922, dated Śaka 1612, where the same Chokkanātha-Nāyaka makes the grant of the village in favour of the Śaṅkarāchārya-mūṭha at Gajāraṇyakshētra, and in C.P. No. 3 of 1911 wherein queen Maṅgammāl the predecessor of the donor of the present inscription, makes a grant in favour of a feeding house. At the time when this copper plate was engraved the allegiance which the Nāyaka ruler of Madura paid to the Vijayanagar emperor appears to have been merely nominal.

The donee in the present inscription is a certain Yatirājasvāmi of Śrīperumbudūr who was a *Sanyāsi* of the Śrīvaiṣṇava faith and is given the titles *Vēdamārga-pratishṭhāpanāchārya*, *Ubhayaṇṭāntāchārya* and *Paramahansa-parivrajāchārya*. Even at the present day the hereditary trustee of the Śrīperumbudūr temple has all

Yatirājasvāmi of Śrīperumbudūr

the above titles, and is called Yatirājasvāmin or Yatirāja-Jiyar although he is not a

Sanyāsi. It is explained by the people that the last Yatirāja-Jiyar who was the trustee of the temple handed over the management of the temple with all its attendant honours to his son without ordaining him a *Sanyāsi* and his descendants continue to enjoy the same honours. This family has got a large number of disciples in the Tamil districts of Trichinopoly and Madura even now, and it is possible that their prevalence in these regions might date from the time of the present grant.

Vijayarāṅga-Chokkanātha was of a religious bent of mind and was also a patron of letters. He is known to have encouraged the writing of several works, as for example, the Telugu poem *Tārāśaśāṅkavijayamu*. Statues of this ruler with the several members of his family are preserved in the Śrīraṅgam temple and his charities

Vijayarāṅga's statue at Śrīraṅgam.

extended far and wide. The Vyāsarāya-mūṭha of Sōsale in the Mysore State was

also a recipient of a grant by this king (*Mysore Archaeological Report* for 1912, page 55).

TANJORE NAYAKAS.

37. There are a few inscriptions of the Tanjore Nāyakas collected this year. This family owed its rise to the relationship of its first prominent member Śevvappa-Nāyaka by ties of marriage with the Vijayanagar emperor Achyutarāya, Śevvappa's

Their founder Śevvappa-Nāyaka.

wife Mūrtimāmbā being the younger sister of Tirumalāmbā, one of the queens

of Achyuta. Local chronicles state that before the Nāyaka rule, the principality of

Tanjore was included in the viceroyalty of the Madura Nāyakas under Nāgama and Viśvanātha. But the northern portion of the territory of this viceroyalty was later on separated under Śevva, the founder of the Nāyaka house of Tanjore.

Of the two inscriptions of Śevvappa-Nāyaka Nos. 27 and 72 of 1925, the latter is dated in the reign of Sadāśivarāya. Of the three inscriptions of his son and suc-

cessor Achyutappa-Nāyaka (Nos. 28, 163 and 164 of 1925), No. 163 records the construction of the temple of Tuṛaikkāṭṭu-Tambirānār partly by the king out of the palace funds and partly out of private donations by a certain Valiyadumai. No. 164 from the same temple records the additions made to that temple by one Dīrchata-Ayyan who is evidently identical with Gōvinda-Dīkshita, the minister of the two rulers Achyuta and Raghunātha. He was famous not only as a great statesman and minister but also as one of the foremost Sanskrit scholars of his time.

38. Two inscriptions of Achyutappa's successor Raghunātha (Nos. 379 and 381 of 1925) are both dated in the reign of the Vijayanagara king Venkaṭapati-rāya.

The poems *Sāhityaratnākara* of Yajña-nārāyaṇa-Dīkshita and *Raghunāthā-bhūdayam* of Rāmabhadra-mā mention that Achyutappa-Nāyaka abdicated his throne in favour of his son Raghunātha after the death of king Venkaṭapati I and during the revolt of several of the relatives of the king and the viceroys under the general Jaggarāya against Śrīraṅga-Chikka-rāya, the successor of Venkaṭapati. But the two inscriptions under notice are dated in the reign of Venkaṭapati-rāya himself. It seems from this that even during the time of Venkaṭapati, Raghunātha-Nāyaka was ruling as governor. It deserves to be noted however that Tiruvannāmalai, from the vicinity of which these two records have been secured, is situated far away from the Tanjore territory. In the extracts from the *Sāhityaratnākara* mentioned above which are published in the 'History of the Tanjore Nāyaka princes' by Pandit T. S. Kuppuswami Sastri reference is made to the building of the big *gōpura* and of a fresh-water pond in the temple at Tiruvannāmalai by Chinna-Chevva. No. 710 of 1904, from Neduṅgunam in the North Arcot district, which is dated in the reign of Venkaṭapati records a gift by Achyutappa. From Nos. 705 and 706 of 1904 it is also learnt that Raghunātha-Nāyaka had his agents at Neduṅgunam. Besides No. 379 copied in this year from Nārattampūdi of the Tiruvannāmalai taluk and dated in the reign of Venkaṭapati refers to the agent of Raghunātha. It may therefore be supposed that the Nāyakas of Tanjore had some interest in Tiruvannāmalai and its neighbourhood. No. 72 noticed above seems to inform us definitely that Śevvappa hailed from Neduṅgunam. It is also likely that Raghunātha was a governor under Venkaṭa in some portions of the North and South Arcot districts while his father was ruling at Tanjore. The *Raghunāthābhūdayam* also says that during the reign of Venkaṭapati-rāya, Raghunātha's help was sought by the emperor against his Muhammadan enemies from the north who besieged his capital Penukonda and that with his help the emperor was able to drive them out.

39. There is only a single inscription (No. 166 of 1925) in the year's collection of Vijaya-Rāghava, the son and successor of Raghunātha and the last Nāyaka ruler of Tanjore. The record relates to an order

Vijaya-Rāghava-Nāyaka. of the king's agent Nayiniyappa-Nāyakar making some provision for the maintenance of daily worship and festivals in the temple of the goddess at Mudigondaṇallūr in lieu of the old right of the temple, of collecting donations from the villagers for the purpose.

MISCELLANEOUS.

40. A paper-grant was received in this office last year for examination from the Agent of the Chennappa-Kundāpura Vyāsārāya-maṭha. It has been photographed and numbered as No. 752 of Appendix C of the *Annual Report* for 1923-24. The grant has been reviewed at some length on page 17 of the *Mysore Archaeological Report* for the year 1922. It records the grant of the village Pachchārlapalle situated in

Pachchārlapalle grant (Paper) Adivipattēda in Chettu-sīma, made by Javvādi Virappa-Nāyaka of Mēlupālem, son of Venkaṭapati-Nāyaka and grandson of Kambināyini Javvādi Varamūrti-Nāyaka to the pontiff of the Vyāsārāya-saṁsthāna named Lakshmīvallabha-Tirtha, disciple of

Lakshmīdhara-Tīrtha, who was again the disciple of Lakshmīmanōhara-Tīrtha for the service of Śrī-Vēṇugōpālakṛishṇasvāmin. The grant was made on the occasion of a lunar eclipse on the 15th day of the bright half of the month of Āśvīja in Śaka 1693, corresponding to the cyclic year Nandana. Its equivalent English date is A.D. 1772, October 11, Sunday.

41. Two inscriptions of Sakalalōkachakravartin Rājanārāyaṇaṇ (Nos. 364 and 386 of 1925) come one from Palaṅkōyil (North Arcot district) and the other from Puliyanūr (South Arcot). No. 386 is dated in the 4th year of the king with the astronomical details for calculation which yield A.D. 1359, November 6, Wednesday, as the date of the record. The palaeography of the inscription also points clearly to the 14th century as its period. From inscriptions Nos. 30 of 1890 and 42 of 1900 we know of a certain Sakalalōkachakravartin Rājanārāyaṇaṇ who came to the throne in A.D. 1337-38. His fourth year would be A.D. 1341-42 for which, however, the astronomical details of our present record do not work out correctly. In the absence of internal evidence in the present inscription and judging wholly from the date given in the record, we have to differentiate this king from his name-sake who came to the throne in A.D. 1337-38.

42. At Nārattampūṇḍi in the North Arcot district have been copied a number of inscriptions (Nos. 367 to 374 of 1925) in Sanskrit and Tamil verses praising the liberality, heroism and greatness of the chief of Magadha called Poṇṇarappināṇ Magadaipperumāl. The surnames Poṇṇarappināṇ Magadaipperumāl, Magadēṣaṇ, Magadan and Magadai-Nādālvāṇ appear in inscriptions along with the names Vānadivākaraṇ, Vānakōvaraiyaṇ or Vānapirāṇ, and in a few cases, along with the name Rājarāja. The division over which the Magadha chief ruled was called Magadai or Magadai-maṇḍalam, also known as Naḍu-naḍu or Perumbānappādi and comprised roughly the present South Arcot and Salem districts and a portion of the North Arcot district. This chief was subordinate to the Chōla king Kulōttuṅga III (Nos. 532 and 557 of 1902) and later on to Peruṇjīṅgaḍēva (No. 159 of 1906). He appears to have been the descendent of the Bāṇas who were uprooted by the Chōla sovereign Parāntaka I and who fled in two batches one to the Telugu country and the other to the country on the banks of the Peṇṇar which they called Vāṇagappādi (*Annual Report* for 1906, Part II, paragraph 46). The title Poṇṇarappināṇ is first borne by Rājarājadēvaṇ Poṇṇarappināṇ *alias* Vānakōvaraiyaṇ of Āraḷūr in a record of Kulōttuṅga III (Nos. 532 and 557 of 1902) and seems to have been assumed by him after his pious act of gilding the central shrine of the temple at Tiruvaṇṇāmalai (No. 557 of 1902).

Nos. 372 to 374 of 1925 copied this year are only repetitions of the epigraphs already secured from Tiruvaṇṇāmalai praising the Magadha chief 'who took Kāñchi and Vañji'. From this record we learn that, besides this conquest of Vañji, he repulsed the Pāṇḍyas, defeated and killed Vāṅgaratuṅgaṇ and invaded the Vadugar and destroyed them completely. He was called 'Vāṇaṇ of the high chariot' before whom all his enemies fled in panic (No. 373 of 1925). He was reputed for his learning and his benevolent administration. In none of the inscriptions of this year's collection is given the name of his overlord.

43. Six inscriptions in Tamil verse copied at Mūvalūr and Śittakkādu (Nos. 29 to 34 of 1925) are of literary interest referring as they do to the chiefs Śadaiyaṇ of Pudukai, the patron of the famous poet Kamban, the author of the Tamil version of the Rāmāyaṇa, and his son Śēdipaṇ also known as Pillai-Perumāl. Śadaiyaṇ is well known in literature for his munificence. When there was a famine in Ilam (Ceylon), he sent paddy to relieve the sufferings of the people. His son Pillai-Perumāl is equally famous. He is praised in No. 33 as one who kept his word and would not associate with the unworthy. He is called 'the crest-jewel (*Śikhūmaṇi*) of Śentamiḷ and of the Gaṅgāline.' Two of these verses are called *Pāṇḍulakkavi* (elegant verse) and are said to have been composed in his praise by a certain Śēramāṇ-Perumāl Vañji-Māttāṇḍaṇ Mūtta-Tiruvāḍi of Tiruppā (Tiruppāpūr in the Travancore State?). There is a

tory to the effect that while the merit of Kamban's '*Eṛēḷupadu*' a poem in praise of the Vellālas (agriculturists) was being tested in the assembly this Śēdipaṇ was bitten by a snake but he remained motionless so as not to distract the attention of the assembly to the beauties of the songs. The poison soon worked its way and he fell down dead on the ground but got back to life by the magic of Kamban's songs exorcising the poison.

44. In the old ruined fort at Paṭṭukkōṭṭai in the Tanjore district is an inscribed stone which has recently been removed to the taluk office of the place for safe custody. The inscription (No. 341 of 1925) is dated in Śaka 1606 (A.D. 1684) Krōdhana and records that Vāvāśi (Bāvāji)-Paṇḍitarayyaṇ the son of Gaṅgādhara-

The Fort at Paṭṭukkōṭṭai.

Paṇḍitarayyaṇ, who was the agent of Śāśi (Śhāji)-Mahārāja the son and

successor of Venkāji, conquered the whole Paṭṭukkōṭṭai-*śīrmai* extending to the south as far as Pāmbaṇār and finally settled at Paṭṭukkōṭṭai after constructing a fort of stone. According to the local tradition, the fort owes its existence to Paṭṭu Malavarāyar after whose name it is known even to this day. This fort was the scene of important engagements in the war between the English and Haidar in the year 1781.

45. Not far from Paṭṭukkōṭṭai is the small village of Sāluvanāyakaṇpaṭṭanam more familiarly known as Tulukkaṇ-vayal and Sarabhēndrarāja-paṭṭam. The chief attraction of this village is the big column of stone eight storey in height, locally known as the 'Manōra Tower' (Photographs Nos. 875 to 885, page 62) which was raised by Maharaja Sarfōji-Rāja of Tanjore 'the friend and ally of the British

Manōra Tower built by Sarfōji-Rāja to commemorate the downfall of Bonaparte in 1814.

Government to commemorate the triumphs of the British arms and the downfall of Bonaparte in 1814'. Owing to its commanding height it seems to

have also served as a light-house in those days (*Tanjore Gazetteer*, page 253). The word *Manōra* means in Hindustani a flag-staff. Even now one or two pieces of wood are seen projecting from the tower showing the place where the flagstaff was made to rest. It may fairly be assumed that Mahārāja Sarfōji soon after the completion of the tower had the British flag hoisted up on the top of the tower. The hexagonal tower is surrounded by a moat and rampart walls resembling a miniature fort with a draw-bridge over the moat. Accommodation is provided for a good number of officers, soldiers and private servants. Each of the storey of the tower affords fair accommodation. Inside the draw-bridge gate on either side there are wooden racks fixed into the wall with rests for 32 muskets respectively. It is thus clear that Sarfōji should have used it occasionally as his summer residence. the building standing just on the beach.

At the south base of the column is built a marble slab with inscriptions in English, Persian, Mahratti, Tamil and Telugu proclaiming the object of its construction (No. 344 of 1925). Five more slabs built into the walls of the fort all round contain copies of the same inscription in each language separately. Two other records of Sarfōji-Mahārāja (Nos. 350 and 351 of 1925) both dated in Śaka 1727 (A.D. 1805) come from Tanjore. No. 350 of 1925 records the various repairs executed in the temples of Kāmākshamma and of Rāmasvāmi by the king and for the latter temple a gift of a new car in addition. A much later inscription of the Tanjore Mahrattas is No. 349 of 1925 of the time of Śivēndrarāja dated in Śaka 1798 (A.D. 1876) recording certain gifts by Kāmākshiambā-Bai, the Senior Rāni of the king.



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